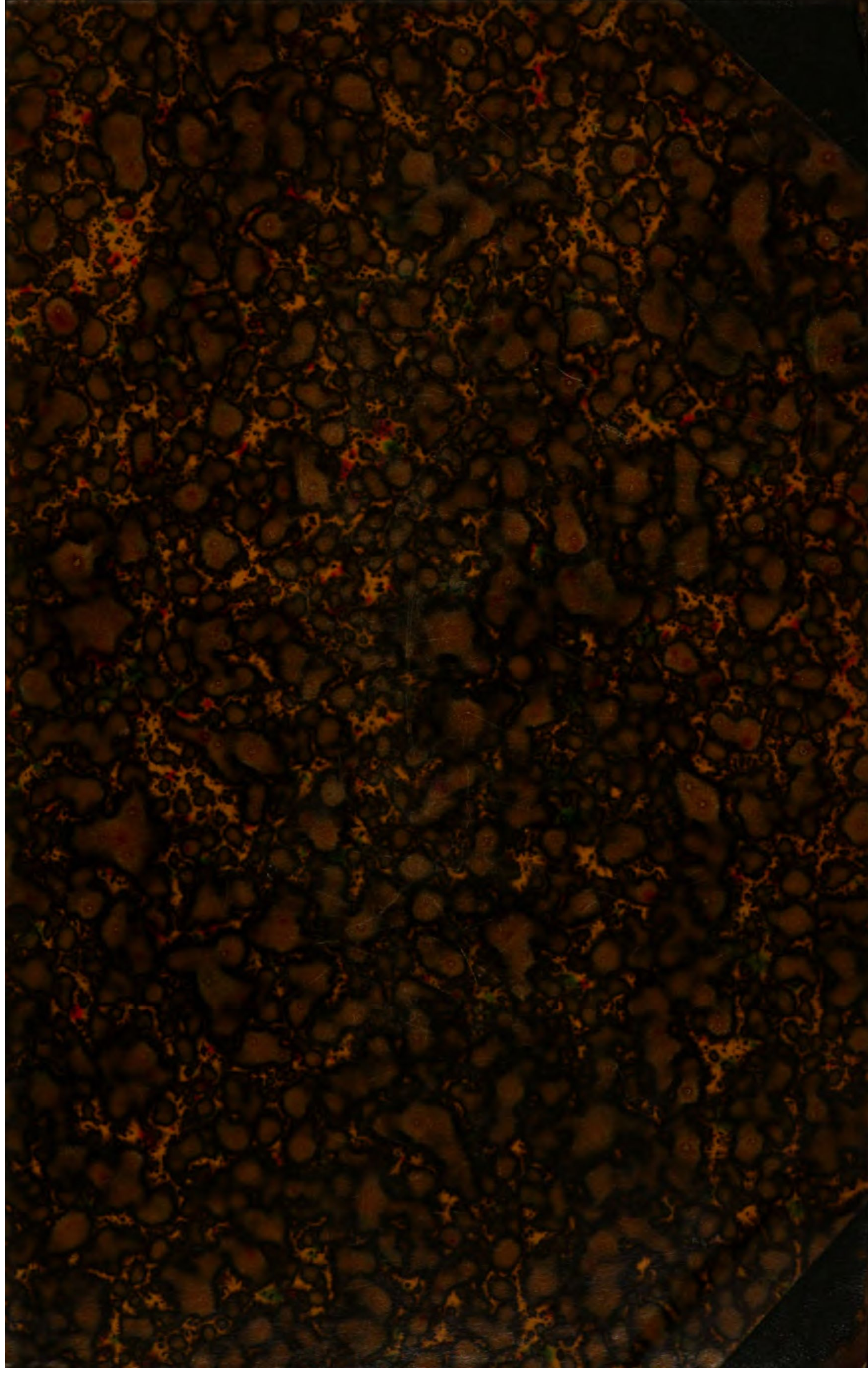




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Publications

- 18



Publications of the Spenser Society.

Issue No. 18

18

MISCELLANEOUS WORKS

OF

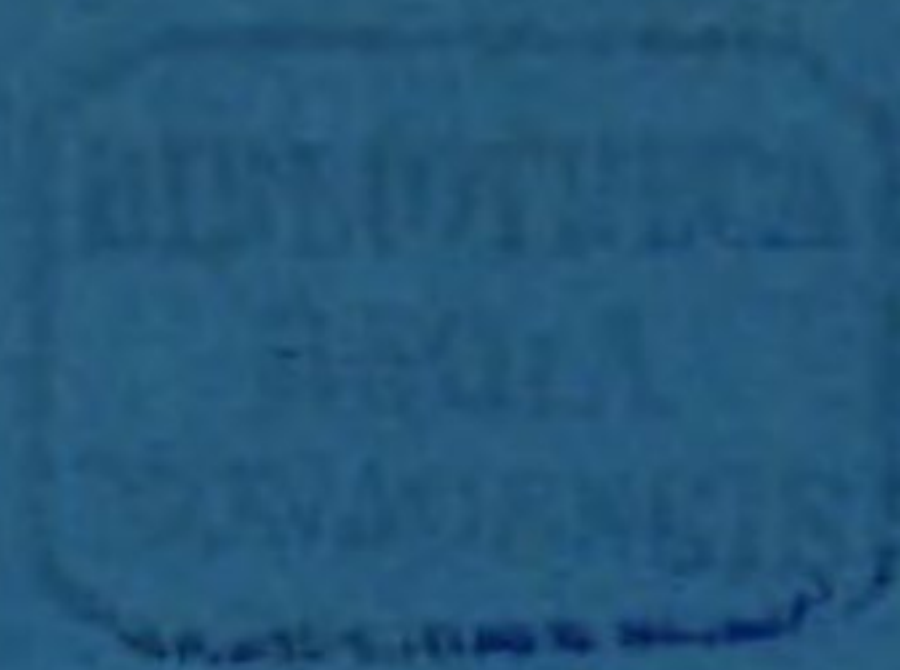
GEORGE WITHER

FOURTH COLLECTION

PRINTED FOR THE SPENSER SOCIETY

1875

18



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MISCELLANEOUS WORKS
OF
GEORGE WITHER

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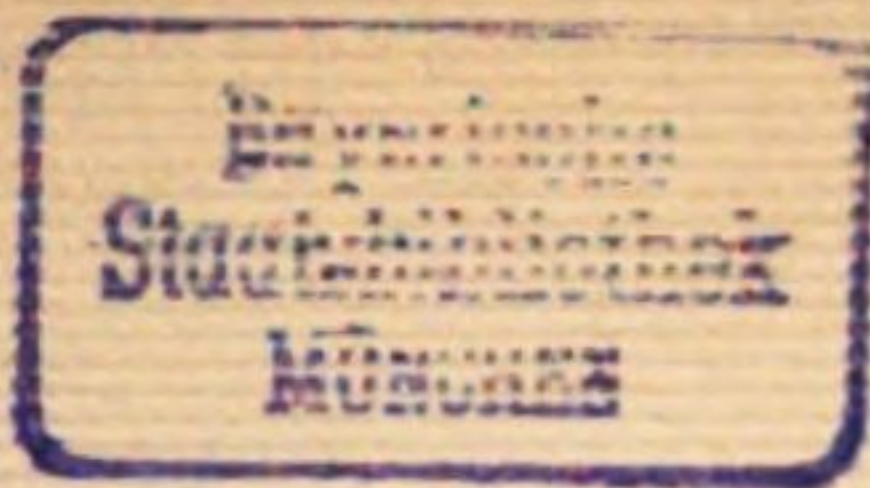
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CHARLES SIMMS AND CO., PRINTERS,
MANCHESTER.





CONTENTS OF THE FOURTH COLLECTION.

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The references are to Hazlitt's Bibliographical Hand Book.

1. *Profopopœia Britannica*: Britans Genius, or, Good-Angel, personated; Reasoning and advising, touching the *Games* now playing, and the *Adventures* now at *Hazard* in these *Islands*; and presaging, also, some future things, not unlikely to come to passe. Discovered by TERRÆ-FILIUS (a well-knowne Lover of the *Publike-Peace*) when the begetting of a *Nationall-Quarrell* was first feared. Expressed in two Lections, or Readings.

*For ev'ry thing, which is below the Sun,
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And they who sleight his Grace, must feel his doome.*

*Since, then, for once abusing Love, some fall;
Let it be, seriously, well-weigh'd, of all,
What may betide those, who, still, sleight it shall.*

London, Printed by Robert Austin. 1648. (59 leaves.)

[H. 41.]

2. *Salt upon Salt*: Made out of certain Ingenious Verses upon the Late Storm and the Death of His Highness Ensuing. By which *Contemplative Object*, Occasion is taken, to offer to Consideration the probable neer approaching of greater *Storms*, and more sad *Consequences*. By GEO. WITHER, Esquire.

Salt seasons all things, saving onely those
Which must feed *Fishes, Maggots, Dogs and Crows.*

*Read it, and heed it, For you need it ;
And so, God speed it.*

London, Printed for *L. Chapman*, at the Crown in Popes-
Head-Alley, 1659. (36 leaves.) [H. 72.]

3. The Prisoners Plea : Humbly Offered in a Remonstrance ;
With a *Petition* Annexed, To the *Commons of England* in
Parliament Assembled ; By *GEORGE WITHER* : Falsely
charged to have composed a *Lybel* against the said *Commons*,
and therefore now Prisoner in *Newgate*. It containeth also,
many *Interjections* not to be despised ; As also a Colateral
Corolary, of publick Concernment ; and in particular touching
The Blood-shed, Whereinto *God* is now making Inquisition.
2 Cor. 12. 9, 10. *My strength is made perfect in weakness ;
for when I am weak, I am strong. Therefore I take pleasure
in infirmities, in reproaches, in necessities, in Persecutions, and
in distresses for the sake of Christ, and a good Conscience.*
London, Printed in the Year, 1661. (30 leaves.) [H. 79.]

4. A Memorandum to *London*, Occasioned by the *Pestilence* there
begun this present year *mdclxv*, and humbly offered to the
Lord Maior, Aldermen and Commonalty of the said *City*. By
GEORGE WITHER. Thereto is by him added, a *Warning-*
piece to *London*, discharged out of a Loophole in the Tower,
upon meditating the *deplorable Fier*, which consumed the
house of an *eminent Citizen*, with all the persons and goods
therein, at the beginning of our most Joyful *Festival*, in
December, 1662. Also, a *Single Sacrifice* offered to *Almighty*
God, by the same *Author* in his *lonely confinement*, for preven-
tion of the *Dearth* feared, and probably portended, by
immoderate Raines in *June* and *July*, 1663.

Quis Legit hæc, &c.

*Who read such Lines as these?
How few men, do they please?*

Moreover, in regard many have reported and believed this *Author* to be dead; we have annexed his *Epitaph*, made by himself upon that occasion. Imprinted in the Year, mdclxv. (40 leaves.) [H. 88.]

5. *Vaticinia Poetica*. or, rather, *A Fragment of some Presages, long since written, and, also, of some lately composed; which (though the Beginning, and later End, be clipt off) are neither altogether imperfect, nor impertinent, to these Times; But, doe considerably relate to all Christendome in generall, and particularly to Spain, France, Rome, Italie, Venice, and to some other parts of Europe, with the Ilands thereof; especially to these of Great-Britan. Wherein are contained, likewise, some Cautions, touching them who are called Quakers, and the Nation of the Jews.* Sinè Nomine, non finè Numine.

*Things, past, and present, doe foreshew
Those, which, hereafter, will ensue:
And, Candles, though but of a Rush,
If lighted at that Burning-Bush
Which wasteth not, may that disclose,
Which Star, nor Moon, nor Day-light shows.*

London, Imprinted for the year mdclxvi, to be reckoned from about the year of our Lord xxxiiii, and are to be sold by *Edward Blackmore*, at his Shop in *St. Pauls Church yard*. (14 leaves.) [H. 92.]

6. Three Private Meditations, which being, for the most Part, of Publick Concernment, are therefore Published, by their Author, *GEO. WITHER*. The *First*, is, a *Private Thanksgiving*, consisting of *three Hymns*, whereby God is magnified for his *Mercy* vouchsafed in the late *Engagement* between the *English* and the *Dutch*, in *June*, 1665. Composed after

Celebrating the *Publick Thanksgiving* commanded by the *King*. The *Second*, is a Sacrifice of *Praise & Prayer*, by him offered to Almighty God, for his providential respect, to *Him*, his *Wife* and *Children*, during his Imprisonment in the disgraceful Goal of *Newgate*, when left destitute of all ordinary means of subsistence, by being deprived both of his *Estate* and *Liberty*. The *Third*, Intituled Nil Ultra, is a *Soliloquium*, wherein this *Author* expresses the improbability of an effectual proceeding further, to prevent the *Sins* and *Plagues* increasng, by ought which he can offer to consideration. Re-printed in the Year, 1666. (24 leaves.) [H. 86.]

1648.

Protopopœia Britannica.

[HAZLITT, No. 41.]

1048

Protoprocta brunnea

1871

Prosopopœia Britannica:

Britans Genius,

O R,

Good-A N G E L, perfonated;

Reasoning and advifing, touching the
Games now playing, and the *Adventures* now at
Hazard in thefe *Islands*; and prefaging, alfo,
fome future things, not unlikely to
come to paffe.

Discovered by T E R R Æ - F I L I U S (a well-
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And they who sleight his Grace, must feel his doome.*

*Since, then, for once abusing Love, some fall;
Let it be, seriously, well-weigh'd, of all,
What may betide those, who, still, sleight it shall.*

L O N D O N,

Printed by *Robert Austin*. 1648.

BRITAIN'S GEM

Good News, continued:

Rejoice and exult, for the
kingdom of God is at hand,
and the Son of Man is
about to come.

Therefore, let us
be baptized and
repent, for the
kingdom of God is
at hand.

For the Son of Man
must first come,
and then will he
send his angels
to gather up the
elect of his kingdom
from the four winds,
and will bring them
into his kingdom.

Therefore, let us
be baptized and
repent, for the
kingdom of God is
at hand.

To the meeke ingenuous Reader.

THough much contempt is cast on *Poesie*,
The *Meek*, and men of *Ingenuity*,
Sill, entertaine her with respectiue eares,
When, on her proper *Errand* shee appeares.
For, *Sacred-things*, and Things most pertinent
To *Mans* well being, by that *Instrument*,
Have been conveyed, ev'n in ev'ry *Nation*,
(Yea, and almost, in ev'ry *Generation*)
Some *Poets* have prov'd *Prophets*, to foretell,
Things *Future*, many years ere they befell.
And sure, the *Latines*, to imply the same,
To *Poets*, and to *Prophets* gave one *Name*.

To *You*, therefore, this *Poem* will not seem
Unusfull, or unworthy of esteem ;
Nor shall, to you, the matter be in vaine,
Nor want that *End*, whereto it may pertain ;
But, stir up those *Affections*, and that Care
Which may awake you, timely, to prepare
Against the sad, and *Evill day*, wherein
The *Scorners* must have payment for their sin.
For, *This*, will passe by *Them*, as doth a *Blast*,
Whereof, but few take heed, till it be past,
And, leaves *Effects* behind it which may shew
What *Blast* it was, and whence that wind did blow.

To *you*, therefore, the *Author* recommends
These *musings*, as to them, among his *Friends*,
Who, shall *possesse the Earth*, when those who flout
At wholesome *Counsell*, shall be rooted out.
He to your *Doom* appeales : And if but *Three*,
Who, zealous of the *Publike safety* be ;
Or, but *two wisemen* ; Or, but *One*, who loves
The *Peace* of GOD, these *Raptures* well approves ;
He shall be honour'd, by such *Approbations*,
More, then by all the *Fooles* of these three *Nations*.

A 2

To

To the scornfully Censorious.

What have we here? saies *pride-puft-ignorance*,
More *Poetry*? yes *foole*; more, too, perchance,
Then thou wilt like; and, more, for thee to jeere,
Till foaming at thy mouth, thy *Braines* appeare
Through witleffe *Choler*, when thy soule shall dread,
What, thou with scornfull disrespect, hast read.

But (saies a *second*) this, eight months agoe,
Appear'd in *Manuscript*: well, grant it so;
What is infer'd? the *Author*, doe not blame,
That, untill now, you have not seen the same;
For, *Truth* gets *License* hardly; and, the *Presse*
Was, then, at your disposal, not at his.
Who (saies a *third*) is he, that, in this wise,
Our *Genius* personates? A *fourth*, replies,
The *matter*, and the Phrase, their Author shew:
SIRS, if ye guesse right, *much good doe it you*.
If you, be therewith pleased, so, is he;
If not, he, therewith troubled will not be:
For, he regards not, so much, how to please,
As, how to cure the *generall disease*.

That, is his chiefeft *aime*: to that intent,
Himselfe, and *fortunes*, he hath freely spent,
As well as *time* and *words*; which, when he dies,
Will gaine him, what your *malice* yet denies.
If, you, hereby, will reap no benefit,
The maine *obstruction*, will be want of *wit*;
Or, in the wanting, rather, of his *grace*;
Whose *love*, ye sleighted, when it offer'd was.

Read, if ye list; But, who compos'd the same,
Inquire not: for, (although to shew his *Name*
He never was afraid) it futes not now,
With his *designe*, that he should tell it you;
Nor, can it be *materiall*, so you heed,
And prudently consider what ye read:

For, whom, or whosoever, he may appeare,
That, will be true, which he expresseth here.

PRO-

I

PROSOPOPOEIA BRITANNICA.

The Contents of the first Lecture.

T*He P O E T poetizeth, here,
Great Britans G E N I U S to appeare ;
Expostulating (first of all)
Some Slips, and Faults in generall.
And, tells what of that G A M E, he spake,
In which, the publike, lies at State.
Next, shewes, how He doth move the King,
Himselfe into his Orbe to bring ;
What, will, assuredly, succeed,
Unlesse, he shall returne with speed ;
How, and by whom, and likewise, why
He hath been hindred to comply ;
And, that, the Men, and Hopes, which he
Depends on, will his ruine be.
Then, are declared, some debates
Of Prelates temporall estates ;
What ought to be believ'd, by Him,
As touching their old Claimes, and Them ;
How much, a Prince obliged stands,
To keepe up, such like Deodands ;
Pleads in what case, a State, or King,
May sell a Dedicated-Thing ;
And, makes you, by plaine reason, see
How false the claimes of Tyrants bee.
Then, having took some Blocks away,
Which stop the Kings repentance may ;
Provokes thereto ; and (though the root
Seems bitter) warrants pleasent fruit.*

W*Hen, in his might, the Dogstar, raigned, here,
And, when our City, and our Armies, were
Made jealous of each other, by their wiles,
Who, fought to nourish Discord in these Iles.*

A 3

Fill'd

Fill'd full of Thoughts, and sad, and sleepleffe lying
 Upon my *Couch* there, silently, surveying
 With *contemplations* eyes, the sick estate
 Of these three *Kingdomes*, and, their likely Fate ;
 My rambling *Fancie* (which was newly come,
 From whence I know not) brought into the room,
 A *reverend Person*, who, upon him wore,
 A Sea-green *mantle*, which was wrought all o're
 With silver wavings (well resembled those
 Which curle the *Ocean*, when a strong gale blowes)
 And, had a Verge, or *bordering* imbost
 Of Rock-work, like the *cliffs*, that guard our coast.
 Rais'd with white *Saphirs*, looking o're a *strand*,
 Bestrow'd with orient Pearls, and golden sand.

In his left hand, he seem'd to bring with him
 A *threefold*, but a broken *Diadem*,
 Each *third* whereof contained counterfeits,
 Of many differing shaped *Coronets*,
 (Which had adorned it) most part of which
 Seem'd also, broken, or defaced much ;
 And, not improperly, an *emblem* were
 Of something, which this *Emperie* may feare.
 With an heroick *look*, a Princely *pace*,
 And awefull *presence*, entred he the place :
 But, so, that *look*, and *pace*, and *presence*, had
 A *shadowing* drawne over them, which made
 Appearance, of a heart displeas'd, and forry ;
 Yet, gave it, rather, excellence and glory
 To his *demeanure*, then diminishment,
 Of what, beseem'd a *Person* excellent.

Nor heeding me ; nor seeming much to care
 Who, then, was present, or, who was not there,
 A turne or two, he walk'd ; rais'd to the skies,
 As one admiring, his majestick eyes ;
 And, with hands elevated, and display'd
 Thus, like a much displeas'd *friend*, he said,

SEE,

SEE, SEE! how MISCHIEF, like the *Lernean Snake*,
Renewes her heads, and still new life doth take!
The *fire* of WAR within our *fields* did flame,
A while agoe, and Gods hand quench'd the fame.
The *match* and *powder* were together laid
In our chiefe *City*; and, he, also staid
Those probable effects, which could have shooke
These *Ilands*, if the project, then, had took.
As soone as that was past, another *Traine*
Was closely laid, to blow up all againe;
And, make these *Nations*, like the clod-borne brood
Of *Cadmus*, broachers of each others blood.

Is there no end of *madnesse*? but, by fits,
Must they, who should be wisest, loose their wits?
And, still be forging new *Designes* and *Gins*,
To plague themselves, and others, for their *sins*?
Will not, the blind, *selfe-seeking parties*, leave,
Snares for themselvs, with their own hands to weave?
Will not the *Serpent* cease to bruise their heels,
Whom he pursues, though broken heads he feels?
Nor will the harmlesse *Doves*, become so wise
To know the *Birds of prey*, through their disguise,
Till they are all beguiled with their shoves,
And, quite devour'd, by *Buzzard*, *Kites* and *Crowes*?
Shall wholesome counsell, alwaies, be withstood?
And, will you reinvolve your selves in blood,
What ever your best friends indeavour can,
And, as it were, in spight of GOD and *man*?

O GOD! what dulnesse hath possesst these *Nations*?
When shall the *Spirit of Infatuations*,
Be dispossesst, ye *Britans*? when shall *peace*
Unite your hearts? when shall dissention cease,
And, we behold againe within my Coast,
Those blessings, which they willfully have lost,
Who, sleighted counsell, when it was in season;
And, yet, resolve, not to be rul'd by *Reason*?

A 4

How

How long! oh LORD! how long shall they neglect
 The *Teachers* of a better intellect,
 And, in those courses frowardly persist,
 Whereby, they must arrive at *had I wist*?
 How long! shall that contagious *Cloud of lies*
 Which through the streets, almost each morning flies
 On *paper wings*, with *slanders*, poyson some?
 To others, *instruments of death*, become?
 Corrupt weake judgements? Interrupt the *choice*
 Of good things? drown the *Pacyfying-voice*
 Which, to their great advantage, they might hear,
 Unlesse *deaf-Adder* like, they stopt their eare?
 Or, listened to those falshoods, weich delude
 The *wisest*, and enrage the *multitude*?

How long! shall men persever to delight
 In cursed words, and actions of despight?
 In studying reciprocall disgraces?
 In flinging durt into each others faces?
 And, as it were, in striving, who best may
 The *Devills* part, upon each other play.

How long! will you in an unhappy course,
 Run from one bad extreme, into a worse?
 How long! will you pretend, protest, and vow,
 To be reform'd, yet, nothing better grow?
 How long! will you condemne what others do,
 Yet tread their paths, yea go beyond them, too,
 And think ye shall enough your selves commend,
 To publish, wherein others do offend?
 Or punish them, whose crimes but veniall be,
 When *Capitall Transgressors* may go free?

How long! will you observe the *scorners* Fate,
 Yet, never, mend, before it be too late?
 How long! shall God forbear? how long! for you
 Befoole the *wise*, yet fooles no wiser grow?
 How long! shall he keep off a *Forraigne pow'r*,
 While you, at home, each other to devour,

And

And seek, by ev'ry new *Deliverance*,
Your owne *Designes*, and profits to advance?
As if the publike *Mercies*, which GOD sends,
Were all vouchsafed for your private ends?

How long! will you lie underneath the stroke,
Yet, his displeasure ev'ry day provoke?
Or being frighted from what was misdone,
Commit the same fault, when the fear is gone?
How long! shall prudence preach a safer way,
Yet, you renew your dangers, day, by day?
And, though you, still are told what will succeed.
Still carelesse be, of taking, timely, heed?

How long! will you good *principles* with-stand,
And fortifie with pebble stones and sand?
Or *paper workes*, or *stubble-structures* frame,
When, round about you, all is in a flame?
And, at the givers of good counsell, jeere,
That others, may be fooled as you are?

How long! will ye, whilst your *blind-Harpers* play
Divisions, *Figs*, and *Fancies*, dance the *Hay*,
And, breake each others heads, and shins, and faces,
At *Blind-man-buffe*, (aswel to your disgraces
As to your losse and smart) whilst most about you,
Both for your madnesse, and your follies, flout you?
And whilst thereby your adversaries gaine
That, which they could not, otherwaies obtaine?

How long! will you permit, *Ambition*, *pride*,
Selfe-love or *Avarice* to be your *guide*?
And persevere to trust, and to commit
Your being, unto some who have nor wit,
Nor grace, nor modesty? as if he had
Forsworne good counsell, and, a *Covenant* made
VVith your *oppressors*, to resigne all pow'r
To them, who seek to prey on what is your?
And, still to prostitute your free *Elections*
To strengthen private ends, and nourish *Factions*?

How

How long will they, on whom your trust is plac't,
 Put off, what should be *first*, untill the *last*?
 How long will they irresolute appeare
 Whereto they should undoubtedly adhere,
 And, thereby keep, from knitting fast together,
Divided parts, till there be strength in neither
 To reunite? Or, till all teare afunder,
 Like *Clouds* disperst, by their own in-bred *Thunder*?

How long shall *Knave* be Trump? & all the *Cards*
 Be pack't, to give unmerited rewards?
 Or, deale forth undeservedly, to those
 Who are *best friends*, the portion of your *Foes*?
 And, O! how long shall such men play your *Game*,
 Who have betray'd, who will betray the same,
 And, still promote (though better be profest)
 A *Private*, or, a *Forraigne Interest*?

Hear, O ye *Islands*! harken and beleeve,
 Your *Genius*, who, doth see your waies, and greeve,
 If you shall act, much longer, as ye do,
 Your *City*, *Army*, *Priest*, and *People* too;
 Your *King*, your chosen *Commons*, and your *Peers*,
 Your *Iudependents*, and your *Presbyters*,
 The *worst disposed*, and the *best affected*;
 The *faithfull*, and the *man of fraud detected*;
 The *Freind*, the *Foe*, the *Foole*, and he that's *wise*;
 The *Rich*, and he who at his *threshold* lies;
English, *Scot*, *Welsh*, and *Kerne*, shall all together
 So jumbled be, so juggle with each other,
 So stagger from their *Principles*, and *Friends*,
 Through foolish *hopes* false *feares*, or private ends;
 That most shall be deceived, and, undone,
 To make a *winning-Game* for *Lookers on*.
 For, these have eyes upon you; and expect,
 From your encreasing *Discords*, an effect
 To their advantage: These, rejoyce to see
 How senselesse of your owne true peace, you be;
 How

How frowardly you act to your own cost,
And, play for them, that *Game* which they had lost.

With serious, if sleight things I may compare,
Ye, *Britans* are now playing (as it were)
A *Game at Cards*: for there are many faces,
Among you, like *Kings, Queens, Tens, and Aces,*
Beside the *Vulgar pack*; and much strange *dealing,*
Strange *shuffling,* and strange *cutting,* (worth revealing)
Is veiw'd, whereby the *publike* hath had wrong,
(And many *private persons*) over-long.
Some, by the *Players*; others by the *Foxes,*
Who have obtain'd the keeping of your *Boxes*;
Some, by their want of skill; and some by *betting*
Upon both sides; by *violence,* or *cheating,*
Are like no share at last, what you to lose;
Then, laugh to scorne, your Folly in the close;
Because, you good advantages did sleight
And, plaid your *Game* no better, when ye might.

How have ye lost, what you had lately got?
When all men saw, you had the better *lot*?
Of *Hearts* and *Diamonds,* you a while ago,
As faire *Games* had, as any hand could shew:
But, some *by-standers,* who, your *cards* can view,
Are much afraid, that now ye have but few.
Of *Spades* and *Clubs,* yet (if well paid) ye have
Enough at least, whereby your *stakes* to save.
Ye had, but of one *Queen,* a diffidence;
And, shee was plaid away, a good while since:
The *Knaves* are shared so by either side,
That, little odds betwixt you is espi'd;
And, they, who yet seem *Newters,* (out of play)
At last, may serve to count upon, some way.
One *King,* alone, you have; and what to do
With him, a friend of yours could tell you too,
But that he is no *Player,* and he hath spoke,
Already, more, then many have well took.

Yet

Yet this I'll say ; you cannot make your *Game*,
 By all the *Kings*, and *Court-Cards*, you could name,
 As by well playing him. As you dispose
 Of him, so, you are like to win, or lose :
 So, ye shall either gaine or misse, your *ends* ;
 So, you shall multiply your *Foes* or *Friends* :
 GOD, give you grace to take the safest way ;
 VWhich, (if vaine hopes delude not) yet, ye may.

And, GOD, direct him, and incline him too
 So prudently to *suffer*, and to *doe*,
 That, he pursue no more sinister ends :
 For, at this present, upon him depends
 The Fortune of his *House* : And, therewithall
 Shall many other, either stand, or fall,
 VWhose *Fates* are yet, by very few discerned
 To be in his *well-doing* much concerned :
 Yea, thereupon, dependeth greater things,
 Then are the *Risings*, and the *Falls* of *Kings*.

My Spirit, therefore, groanes within my breast,
 And, is with violent desires oppress'd,
 That, *he*, and *they*, who seem yet stupifi'd,
 Might wake out of their *Dreamings*, to provide,
 Against those many mischiefs, which of late,
 Have menaced the ruine of this State :
 And, seeing, by a neare relation, I
 Am more oblig'd then any *Stander-by*,
 To seeke your *welfare*, and prevent your *woe*,
 I'll give such hints of what you ought to doe,
 As are permitted ; O ! take therefore heed,
 Of what ye now shall either hear or read :
 For, without Riddles, I will plainely tell,
 VWhat *courses* ye may follow, and doe well.

First, let your erring, and deluded *King*,
Himselfe, his *Crowns*, and *Scepters* humbly bring,
 And, lay them at his feet, to whom, alone,
 Belongs the *supreme Glorie* of each *Throne*.

For,

For, GOD, will not be mock'd : (though for a space
He winks at many, who neglect his *Grace*)
But, will on every one, avengement take
Who, in his wickednesse doth progresse make.

Let him acknowledge that *Supremacie*,
And falling downe, before that *Majesty*,
Which is offended, ask to be forgiven
For his offence against both *earth* and *heaven*.
And, that he may obtain it, let him weigh
What *Common Fame* unto his charge doth lay ;
What just *occasion* he hath given, why
Things are suspected, which ye may deny ;
And, what his heart may justly smite him for ;
Till, all his errors he doth so abhor,
That GOD may pardon them ; and men may see,
His *Grace* is greater, then their *sinnes* can bee.

That this be truly done, let him not spare
To make his *Failings*, truly, what they are,
By, secretly, anatomizing them,
In every circumstance, 'twixt God and him :
For, in the world, it hath not yet been knowne,
That any *King* was cast out of his *Throne*,
Without a *crying-sinne* : Or, that God shooke
A *Kingdome* ; or a *Nation*, ever strooke ;
Or humbled any man, for his offence,
And re-advanced, without *Penitence* :
Except, when he, in wrath, did them restore,
To make their *sufferings*, and their shame the more.

Which, that he may prevent ; let him delay
No longer, from a *penitentiall way* :
But, make return, before he run so far, * *Insula*
As to become a pris'ner at the * BAR. *Vectis*.
Or, let him take good heed, when he is there,
Left other mens *designs*, and his own *fear*,
Or, such vaine *hopes*, as he hath had too long,
Occasion him to fall (by steering wrong)

On

On *Scylla*, or *Charybdis* : Or, least, they
 Who, seek their own advantage, him betray
 By practise underhand : For, such as these
 Will but prolong their owne : and his Disease,
 With harme to others ; and exasperate
 Those *humours*, which will hasten on the *Fate*,
 That may be fear'd. Thus, therefore, let him do,
 Yea, doe it quickly, and sincerely too.

Let him, a while, withdraw himselfe, apart,
 (Ev'n to the secret closet of his heart)
 Excluding company, but chiefly, them
 Who, from his *Duties*, long have hindred him,
 By *wicked counsells* ; or, by flattery ;
 Caus'd him to dote upon a *Majesty*
 Which is not reall ; and have thereby, *turned*
His glory into shame, and made him scorned.

Let him, shut out all those that shew unto him,
 Those *pictures of himselfe*, which may undo him ;
 And, make him, like *Narcissus*, on a Bable
 To dote, till he be fool'd into a *Fable*,
 For, some, with so much *Piety*, besaint him ;
 With such fain'd *Excellencies* they bepaint him ;
 Yea, they so impudently magnifie him,
 And, with so much *Divinity* bely him,
 As if, to *deifie* him they profest ;
 Or, else, to *canonize* him, at the least.
 And, but, that thousands know him ; and, know too,
 How much, men flatter Kings, (and what they do
 Who idolize them) some would halfe beleave
 He were, not only, blamelesse, but conceive
 That, feldome such a King, or such a man,
 Had raign'd, or liv'd, since first the world began ;
 And, that these *Kingdomes*, have afflicted been,
 Without his fault ; yea, for the *peoples* sin
 Against his *God-head*, onely : And, this course
 Hath made him nothing better ; but, much worse ;
 For

For *Pharoah*-like, it him, still more obdures,
Aud, ev'ry day, new *sins*, new *plagues* procures.

Let him, with prudent anger, therefore throw
Such cheating *Glasses* from him ; and, those too,
Which multiply the faults by others done ;
And, represent offences, which are none,
In hope to make themselves the fairer seem,
By casting blurs, on other mens esteem :
For these *Impostors* cheat him, with false shoves,
That, he to save their *Stakes*, himselfe may lose.
Let him take heed of their *Compliances*,
Who are declined from those *Principles*,
Whereby, they in meere conscience, and true zeale.
Appeared active for the *Common-Weal*,
Against his *Int'rest* ; and, in shew or won
A *counter course*, in their *Designes* to run,
In aid of his *desires*, with hope of those
Rewards, or Honours, which he shall propose :
For, on such giddy *Turne-coats*, all his cost,
Time, *promises*, and *favours*, will be lost,
Both to *himselfe* and *them* ; Because those *flashes*,
Are but a *smoake*, rais'd out of *Dust*, and *Ashes*,
And shap'd unto a *Cloud* ; which being fill'd,
With noysome *Aire*, and, thereby, vainly swell'd,
Up to a shew of something, shall, at last,
Vanish to *nothing* by a suddain Blast.

Let him consider, what sad desolations
His wilfulnesse hath brought upon three Nations ;
Upon *himselfe*, and *Children* ; what great fears
And sorrowes he hath heap'd, now, many years,
On others too, aswell as upon them,
Whose *peace*, and *weal*, he ought not to contemne :
Let him take notice, with how little sence,
Of their *Afflictions*, and of their expence
In Blood and *Treasure*, he hath passed over
Those losses which he never can recover.

And

And let him ponder what may more befall,
Unlesse the pow'r of God prevent it shall.

Let him observe to what despised things,
Below the honour, not alone, of *Kings*,
But, of Inferiour Persons, he is brought,
By seeking that, which he in vaine hath fought ;
By list'ning to bad Counsell ; and, by still
Pursuing those beginnings which were ill.
Let him impartially resolve in mind,
To what conditions it hath him confin'd ;
What heights of *Glorie* it hath cast him from ;
To what a depth of *Troubles*, he is come ;
What meanly-qualified *Groomes*, of late,
He hath been faine, disguis'd, to personate ;
What triviall *Fellowes* he is forc'd to feed,
Ride, and converse with : yea, let him take heed,
From what sleight *Jockies*, and what *Scatter-wits*,
He seeketh aid, and thereby nothing gets,
To further his *designes* ; nor ought but *Lies*,
Rodomantadoes, and such *Vanities*.
Nay, let him mark it once, and then againe,
What beggerly *Companions* he is faine
To fawne upon ; to humour, bribe, and woe,
With promises, of wealth, and honour too,
To serve his ends, when thereto they can add
No more, then from a Porter may be had ;
Except it, peradventure, be Returnes
Of ruine on *themselves*, and, on him scornes.

Let him examine, by himselfe, alone,
What he committed hath, or left undone,
For which this change befalls him ; And not dream
That, these afflictions have pursued him
For other mens transgressions altogether,
And let him seriously consider, whether
There can be hearty *penitence*, or no,
For *wrongs*, without some *satisfaction* too,

Let

Let him examine, if a *sacrifice*
Of *words*, and *protestations*, may suffice
For *bloodsheds*, and those many *robberies*,
Which on his *Person*, and his *Party* lies :
Or, whether he, and his *Prerogatives*
Were ever worth so many thousand lives,
As they have cost : or, whether, when to make
His last accompt, he cometh, GOD will take
So triviall an answer, as to say ;
His *will*, and *pleasure*, they would not obey ;
But *rebells* were, who did that power resist,
Which he doth claime, of doing what he list
As his *Vicegerent*, and, as he wrs taught
By those, whom he, to be true *Prophets* thought.

Let him consider, what best guards a *Throne*,
And, keeps him safest, who doth sit thereon ;
By whom, *Kings* raigne ; why they at first were made ;
And, for whose sakes, authority they had :
That, he may not suppose GOD, did provide
His *Kingdome*, only to advance his *pride* :
Or, to inflict an heavy curse, upon
Whole *Nations*, by inflaving *all* to *one*.

Let him consider, in what infamies
A *Tyrant* lives, in what *uncertainties*,
Fears, *doubts*, and *dangers* : and with what *esteem*,
Content and *peace*, he wares his *Diadem*,
Who raignes, as knowing, that he had his *Crown*
More, for his *peoples* sake, then for his *own*.
And, let him kick away those *Parasites*,
Whose *Counsell* to *Oppression*, him invites ;
Or, foolishly perfwades him, to improve
Pow'r, *wealth*, or *pleasure*, by the losse of *love*.
And, thereby, makes him labour to enjoy
That *pow'r*, which will at last *himself* destroy.

Let him consider, soberly, if he
In honour, or in conscience bound may be

B

Himselfe,

Himself, for *those*, to hazard, who pretended
 His *Honour*, and his *Rights*, to have befriended ;
 Whereas, it may, (by many a circumstance)
 Be made appeare, that, at their owne advance
 They chiefly aim'd ; or, to prevent the *Lot*,
 Which, they had by his *Grace*, already got.
 For, to prevent approaching *Beggery*,
 Some strength'ned him in acts of *Tyranny* ;
 Some, to disturb the *waters*, that in them,
 They might be thriving *Fishers*, under him.
 And very few (what e're they counterfeit)
 To him adhered, but, to *save*, or *get*.
 Or, though their *love* ingaged them ; yet, none
 Is bound to more, then can by him be done :
 Nor is it just, that *he*, himself should lose,
 Because, he wanteth pow'r, to save all those
 Who stood with him ingaged : Nor, would they
 Desire it, if they lov'd him, as they say.

Let him not trust to those *fanatick things*,
 Who, dote upon the *Accidents* of *Kings*,
 And sleight their *Essence* : For, as hitherto
 These, by their aid, did but themselves undo
 Without his benefit ; so shall it bee
 Hereafter, till their errour they can see.

There is no help in humane policy,
 Nor any way, but down-right honesty
 To his security ; or to redeem
 Their happinesse who have assisted him :
 For ev'ry *course*, and politike *designe*
 That, shall be drawne out, by a crooked *line*,
 Will but beget new mischiefs, and inforce
 New projects, whose effects will still be worse ;
 Till spight of *pow'r*, and *fraud*, *long swords*, and *daggers*,
 He stand enrowl'd among the *Royall Beggars* ;
 Or, with those *Kings*, who, from their honour fell,
 Because, they sleighted those, who wish'd them well.

Let

Let, him not fancy, that their *seeming love*,
 Who Court him, yet, will worth regarding prove,
 Though, daily more and more they shall repaire
 To kisse his hand ; or, fill the empty aire
 With acclamations ; or, although they may
 Upon his *birth*, or *Coronation* day
 Make *Bonfires*, ring the bells, drink healths unto him,
 And such like triviall, and rude honours do him ;
 For, herein, these, act but a sensuall part,
 Delightfull to themselves, without a heart :
 Some, to expresse their present discontent,
 And dis-affection to the *Parliament* :
 Some, for selfe-ends ; some out of levity,
 And, many other, they well know not why,
 Seem zealous of his honour, who would soone,
 Repent what, they now covet should be done,
 Were he restor'd unto them, with that mind
 Whereto, as yet, he seems to be inclin'd ;
 And, they who do this day *Hosanna* crie,
 Would say, perhaps, to morrow, *Crucifie*.

The *common People*, rather live by sense,
 Then reason ; and so quickly take offence
 At present sufferings, that they oft are pleas'd
 To cut their own throats, that they may be eas'd.
 And, when it shall distast their Fantasies,
 Will tread on what they did Idolatrize.

If, therefore, he would in their love confide,
 And gaine from them affections which will bide ;
 He must protect, them from receiving wrong,
 In things, which to their Freedomes do belong :
 Of their proprieties, he must take care ;
 And, that their *Persons* and their *purse* he spare,
 Till he shall need them ; and untill they see
 How for his *honour*, and their *good* 'twill bee :
 For, they will then, be forwarder to give,
 Then he shall be to ask, or to receive ;

B 2

And

And, when just cause the same occasion may,
Fling, for his sake, both goods and lives away.

Let this be then his aime, and his intent,
When *God* shall joyn him with his *Parliament*;
With Justice, let him round impale his *Throne*,
And, set before it, like King *Solomon*,
A guard of *Lions*, that, may keep away
Those *Apes*, *Baboons*, and *Foxes*, which assay
Thereon to make intrusions; or, devise
How to invade him, with such flatteries,
As may delude him; and, divert him from
Those *Duties*, which his *Dignity* become.

All his *Prerogatives*, likewise, let him
So mix with *equity*; so, circle them
With pious *Charmes*; and, so confine, and awe
His *Vassalls*, by *Example*, and by *Law*,
That, in all times to come, nor *he*, nor *they*
Who shall succeed him, find occasions may
To dim his *glory*, or his pow'r to shake;
Or, on the Subjects right, a breach to make.
So, shall the *people* their just claimes enjoy,
So, you, who do each other now destroy,
Shall in each others happinesse delight,
And, raise your *Mountaine* to a glorious height.
What, can he more desire, then to excell
Among those *people*, with whom all is well?
Whither can he aspire, but to possesse
On earth, the chiefeft earthly happinesse?
And, what can he have lesse, then he now gaines
By seeking more, then to a *King* pertaines?

But, lest, what his good *Genius* would advise,
He may, by meanes of their deceits despise,
Who have the *Jannes* and the *Jambres* been,
By whose *enchantments*, he continues in
Obduratenesse: Let him, take speciall care
Of those false *Priests*, and Prophets to beware,

Who

Who sooth him up with lies ; and, make him dream,
That, by endangering his *Crowne* for them
He should preserve it ; and, that, to provide
Large meanes to feed their *gluttony* and *pride*,
Is to promote GODS *glory* ; let him not
Believe those truthlesse *vanities*, a jot.

Though some *good men*, have heretofore been fed
With *Babels* portions, and unforfeited,
Preserv'd their innocence, (with much ado)
Yet, now, those *dainties*, have corrupted so
This Generation ; that there's cause to doubt
Their *Charmes*. And, therefore, let him shut them out
From *heart*, and *eare*, (what ever formall shew
Of *Sanctity*, they make in outward veiw)
Believing, that their chiefe intentions here,
Are to repair their *breaches* ; or, endeare,
And sweeten, to the ruine of this *Nation*,
Those *Philters*, and that *cup of fornication*,
Whereby, their *Scarlet Mistresse*, giddifies
All those, who listen to her Witcheries.

Let him, above all others, take good heed
Of these *deceivers* : adde this to his *Creed*
Concerning them : ev'n this, that they are not
Gods Prophets ; that, God ownes not for his *lot*,
That they so call, and, that, though him they raise
Above the *Moone*, with attributes of praise ;
It is, but for the service of the *Dragon*,
Their Lust, their great *Diana*, or their *Dagon*,
That, they so court him : yea, though they adore
The seat he sits on, as *divine* (or more)
And, canonize him (as it were) for *one*,
Who, all his *Predecessors* had out-gone
In piety, (because, he stoutly stands
To keep them with *full guts*, and *idle hands*)
Let him not be deceiv'd ; nor think so glorious,
So honourable, or, so meritorious,

What

What he would do for them, (if he were able)
 For, *Jefabel* did feed, at her owne table,
 Eight hundred Prophets ; and, appear'd no doubt,
 In her owne way, as bounteously devout,
 As he would be : yet, did her *superstition*,
 With other finnes, occasion her perdition :
 And they were but false *Prophets*, whom she fed,
 Who shortly, after, likewise perished.
 Hypocrisie. and *superstition*, may
 Be sooner flattered by such as they,
 Into *stupendious-bounties*, then you see
 The best men can, by true *devotion* be :
 And, this, the *Sacrifices*, *Altars*, *Groves*,
Shrines, *Idols*, *Temples*, and that Bounty proves,
 Which hath been dedicated unto *men*,
 To Angells, and to *Devills*, now and then.

Then, let him, not their *Praises* prize ; nor feare,
 Against their claimes, that *covenant* to sweare,
 Which is establish'd by his *Parliament*,
 Their mischievous encroachments to prevent :
 For, though they have made captive his esteem ;
 Not only to their *callings*, but to them ;
 Nor *they*, nor *that* (once theirs) now, sold and bought,
 Are so *divine*, as they would have them thought.

Yea, though these call it *sacrilege*, in those
 Who, to discharge the publike debts, dispose
 What was of late, employed, but to feed
Bel and the *Dragon* ; and, would scruples breed
 Within his conscience, making him beleeve,
 That GOD, is rob'd, if others do receive
 What, lately they possesse (and have too long
 Usurp'd already, to the publike wrong.)
 Let neither *King*, nor *people*, be afraid
 Of what by these *Impostors*, hath been said,
 To save their *Kitchenstufte* ; and, that their back
 Hereafter, may not their *soft raiment* lack.

Let

Let him not fearfull be to sell, ot buy
Those *portions*, in their great necessity,
Unlesse they sell, or buy them, with a mind,
To prey on others rights ; or, are inclin'd
To have them though they think it may be sin ;
And whether *right*, or *wrong* be done therein :
For, such a man himselfe doth guilty make
Of *Sacriledge*, though but his owne he take.

A true *Disciple*, doubtlesse may enjoy
Things carnall ; and whilst them he doth imploy
As he is bound, none ever grudges him
Their use ; nor doth him, in their use, condemne :
But, when, his own false int'rest to advance,
He shall mis-name it, *Christ's inheritance*,
Or otherwise shall mis-employ the same
Against Truths Friends, and honor of GOD's *name* ;
He forfeits what he had. Moreover, know,
That *Christ*, whose service they pretend unto,
Bequeath'd them no such Lordships, as they claime :
Nor *Salaries*, like those, at which they aime :
But giving them *Commision* (whom he sent
His work to do) injoynd them content
With his *allowance* ; strictly charged them,
To trust to none, for wages, but to *Him* :
And, to expect their Labours *hire* from *none*,
(Or *any where*) but, where the *work* is done.

But, see, how great a difference now appears
Betwixt these *Priests*, and *Christ's* Commissioners :
So impudently they do now presume
The *Titles*, and the *Wages*, to assume,
Which were forbid ; so largely, they provide,
Not necessaries onely, but for *pride*,
For *luxury*, and for *magnificence*,
Beyond the limits of a modest *Prince* ;
So loose at their deportments, and so vaine ;
Such *Ruffians* and *Buffoones* they entertaine :

B4

Of

Of common faults, and of each crying sin,
 So manifestly guilty, some have been ;
 So peevish are they, so uncharitable ;
 Amid their plenty, so inhospitable ;
 So ignorant, they have been otherwhile,
 And their *Apostleships* do so defile ;
 That, to suppose *CHRISTS* Officers were such
 As they appear, were in effect, as much
 As to professe, his *Kingdome* were become
Terrestriall, and his Court, indeed, at *Rome* ;
 And, he who shall receive these, in the name
 Of *CHRISTS* Disciples, will receive but shame.

'Tis pitie, that their *Bounty*, who were Nurfes
 To piety, at first ; and, who, their purses
 So prodigally empti'd, to endow
 The needy *Saints*, should so perverted grow ;
 And, that, men were so gracelesse in their use
 Of *Blessings*, as to lose them by abuse.
 Yet, just it was, that they who did suppose
 GODS *bounty*, not enough ; their owne, should lose.
 And, that, *gifts* which he gave not ; and, which may
 Pervert his purpose, should be took away ;
 (At least) when their possessors do begin,
 To turne, what flow'd from *vertue*, into sin.

And, how could you imploy their vast wealth better,
 Then, to discharge that, wherein you were debter
 By their default, who, sought to have destroy'd
 Your *Birth-rights*, by that wealth which they enjoy'd ?
 Since, *Offrings* made to GOD, (and, which to owne,
 He doth accept) may be on men bestowne,
 In times of need, when *mercy*, justly cries
 To be prefer'd, before a *Sacrifice*.

Thus, did, without reproofe, the *Jewish Kings*
 By, otherwhile, with Dedicated things,
 Their *Kingdomes* peace ; and purchas'd uncontroll'd,
 Their Liberties with sanctified Gold ;

So

So, with their wealth, by whom your *wars* begun
To pay the *Souldier*, you have justly done.

But, that your King more plainely may espy
His disobligement, to the *Prelacy* ;
(Which comprehends those *Boutefeu's*, by whom
He, and his *people*, are almost become
The ruine of each other) Be it knowne ;
These, were, at first, no *creatures* of his owne,
Or, of his *Predecessors* ; though, they gain'd
A *legall Oath*, by them to be maintain'd,
As part of *holy Church* ; and, though a while,
They sate among the *Peerage* of this *Isle*.
But, they were first created, to promote
The Kingdome of the BEAST, and, to devote
Their services to him, in raising high,
In making strong, and large, his *Emperie* ;
Or, in debasing *Kings* ; and, how, they did
Performe that service, you in stories read.

Now, when for bloody tyranny, from hence,
That *Tyrant* was expell'd, by *Providence*,
These also, (if they had not been befriended)
Had into banishment, their *Chief*, attended.
But, they pretending to a *Reformation*,
(Perhaps, to keep possession in this *Nation*,
For their *grand Signior* ; and, to bring to passe
What, now of late, almost effected was,)
Obtained grace : And, proving to be fit
For their ambition, who aspire to get
An *arbitrary pow'r*, they did arise
Almost to all their former dignities ;
And, grew so active, and, so wise became
In playing of the *Kings*, and their owne *game*,
That, here, (as plainly as in *France*) we see
There's no such *Tyrants* ; as where *Prelates* bee.
And, he, perhaps, did mean the self-same thing,
Who us'd to say, *no Bishops*, and *no King*.

They

They were advanc'd, like *Jeroboams* Priests,
 But to preserve usurped Interests
 Upon the *people*; and to help encrease
 Those claimes which Tyrants covet to possesse,
 By falsifying *Charters* and *Commissions*,
 From *Sacred Writ*, to justifie oppressions:
 And *Jurisdctions*, to that end, they had,
 To *force*, when *wit* they wanted, to *perswade*.
 Then, to oblige the more, and, that they might
 Be like to *Jeroboams* Priests, outright;
 They, from the poorest, and the basest sort
 Of people, rose, to highest place in *Court*.
 This is their *Jus divinum*, whatsoe're
 Their *friends*, or they, would make themselves appear:
 Which, by clear demonstration, I make good,
 And, not by tales of *Tubs*, and *Robin-Hood*.
 Thus, *what they were*; and, *what they had to do*,
 And, *what at best their pride hath brought them to*,
 I have declared; that, your *King* no more
 May cheated be by them, as heretofore:
 Or, think, that *Law*, or *Conscience*, him obliges,
 To keep up their usurped Priviledges,
 But, thereby know, that, if he shall delight
 In that, which is indeed the *Royall-right*;
 He, their vaine services, no more, will need,
 And, joy, that from such *Flatt'ers* he is freed.

If any shall object, that, he hath took
 An *Oath* on their behalfe; that might be spoke
 Aswell of *Kings*, perhaps, who took away
 Old *Idol Priesthoods*: For, 'tis likely, they
 Vow'd their protection, when the policy
 Of *Jeroboam* rais'd his *Hi'rarchy*
 To fix the *Kingdome*. But, no *Oaths* oblige,
 Which in unlawfull actions would ingage:
 And, his *Oath* is not broke by him, who took it,
 When, that, which made it lawfull, doth revoke it.

If

If it be said, those things to God were given,
Which they possess. What then? in earth, and heav'n,
God, is the sole possessor of all things;
And, (whatsoever any *takes*, or *brings*)
Hath neither more nor less; nor doth allow
That any *place* on earth, or *portion*, now,
Of things meere earthly, should be made appear
More *holy*, or more *his*, then others are;
For, man intitling GOD, to *mens* estates,
Is, but a *Priest-cheat*, which he greatly hates.

When, you give more to God, then he commands,
His *Thanks* is; *Who requir'd it at your hands?*
Nor doth he those *Oblations* ever prize,
Which from a superstitious ground arise;
Nor counts, a charitable deed made void,
When gifts abused, better are imploy'd.

Oh! let not then his hazards to preserve
Their temp'rall claims, be more then they preserve.
Let him not tire himselfe to change a boot,
Which he may weare with ease, on either foot.

Let him not, by his undue care of these
Which were the chiefest cause of his disease,
Against his owne just Int'rest make him erre,
By seeking their advancements to preferre
Before his owne *well-being*. Let him not
Permit their formall wisdom to besot
His understanding so, that he shall scorne
This Counsell; or, continue to adjourne
Compliance with his people in those things
Which are the Cement betwixt them and *Kings*;
And, will be so approved, maugre that
Which, to deceive him, they both print, and prate.

Let him not trust to their enchanting Spells,
Nor to the *braine* of their *Achitophells*;
For, if faint, or false-heartednesse in those
Who, for the *Publike*, his attempts oppose,

Shall

Shall not for private, or, by-interest
 Betray the cause and trust they have profest ;
 GOD, at this present time, will lower bring
 The tyrannizing pow'r of *Priest*, and *King*.
 Nor *King-craft*, *Priest-craft*, nor the policies
 Of all, who preach or fight by tyrannies,
 Shall long prevaile, though, to support each other
 All *Europes* Tyrants should unite together :
 But, GOD, when they suppose to reach the tops
 Of their *designs*, will frustrate all their hopes ;
 And, cause them to perceive, that he intends
 To prosper that, whereto they are no friends.

Before that day, from all equivocations,
 From all close ends, and mentall Reservations,
 Let *Charles*, begin a resolute retreat ;
 Else (MARK this) when sev'n years he shall compleat
 Among the *Beasts*, with *Nebuchadnezar*,
 Th'event of his demurrers will appear :
 And, he, who, yet a *Leadstar*, might become,
 Of just *Dominion*, to all *Christendome*,
 Shall misse the best advantage offred, yet,
 To any, King, who on his Throne did sit.
 Though *clouds* rise in the *South*, and in the *North* ;
 There is a *Dooime-conditionall*, gone forth
 To be *reverst*, or *stand*, as he shall, now,
 His want of prudence, or, his wisedome show,
 As when the Sun ascends, to run his race,
 From his ecclipsed honour, and disgrace,
 He, now, may rise ; whereas, if he passe by
 The present offred *opportunity*,
 He may perhaps, begin the fatall *dance*,
 Which ev'ry King must foot, who doth advance
 Himselfe above his *bound*. He, may, now, make
 Their expectations frustrate, who, yet, take
 An old *prediction*, in that sense, which he
 Would be unwilling so fulfill'd should be.

For

For, through these Islands this *Tradition* goes,
 That *He*, who made the *English Damask Rose*,
 Or, else some other, being curious growne,
 To know the future fortune of his *Throne*,
 Receiv'd, in *hieroglyphick-wise* exprest,
 Their *Portraits*, who, when he was at rest,
 Should in his *Kingdome*, after him succeed ;
 With words, in *Latine Verse*, thus Englifhed :

A Man, a Child, a Furious-One ; Vir, puer, &c.

A Maid, a Fox, a Lion, None.

I would not, any much should trust, or feare
 Such *Prophecies* ; yet, when events appeare
 To answer unto that, which was fore-told,
Wise-men should make what use of them they could :
 Seek how they might extract, ev'n from the Devills
 Deceits, an *antidote*, against his evils ;
 And, so direct their actions, that his *Charmes*
 And cheating *riddles*, may not do them harmes.
 Lo, that *prediction*, is this day fulfill'd ;
Six, as it was fore-typifi'd, have held
 The *Scepter* of that *King* ; and, now there's *none*,
 Who either weares the *Crowne*, or fills the *Throne* ;
 Nor, any thing to furnish out the same
 Belonging to that *race*, except a *Name* :
 And, here shall end that *Prophecie*, unlesse
 It further be fulfilld through *wilfulness*.

If he, who ownes that name, shall harken to
 Their counsell, who will tell him what to do ;
 That *name*, at last, much like that *stamp*, may be
 Which was preserved, when the *Royall-tree*,
 Once, representing *Nebuchadnezzar*,
 Was felled down. And, as he did appear
 In former Glorie, when he had confest
 His failings, and the *living God* *profest* ;
 So, shall it be with *Charles*, if he repent ;
 God, will the ruine of his *House* prevent ;

Restore

Restore him to his *Throne*, and make his fame
 To grow the fairer, through his present shame.
 But, if he shall defer, till 'tis too late,
 Let him prepare for King *Belshazzars* fate,
 And, let all those, who shall to him adhere,
 Expect, in his sad *dooms* to have a share.

As *Samuel* did for *Saul*, till God did fling
 That *Tyrant* off, and chose another *King* ;
 So shall I pray for him (with mourning too)
 Till I perceive what GOD, and *he* will do.
 And, therefore, touching him, I will (before
 I speak to others) utter somewhat more.

By no externall symptoms, can I find
 That, he doth yet, begin to change his mind ;
 But, so, in his first *march* proceedeth on,
 As if, he *wrongs* receiv'd, but none had done.
 And, whereas GOD, for penitence doth call,
 Doth seem to think, there needeth none at all ;
 But, rather, that his *people* (if not heav'n)
 Should supplicate, to be of him forgiven,
 For suffering, such an *Innocent* as he,
 So scandalized, and so wrong'd to be.

Yea, and the *people* (as it is their guise)
 When some *offender* at the gallows dies,
 Whom they themselves brought thither, do begin
 To look more on the *streight* that he is in,
 Then, on the reason of it. And as when
 A *Township*, having seized guilty men, (goods,
 Who had much wrong'd their servants, stole their
 Devour'd their cattell, sometime shed their bloods,
 And, threatned their destruction ; in a rage
 They force them to the *stocks*, or to the *cage*,
 Or to the *Justice*, and are like to teare
 The *Rogues* in pieces, too, ere they come there :
 But, when they are examin'd ; and when they
 Must, at their Parish charges them convey

Unto

Unto the *Goale* ; be bound to prosecute ;
Take paines, and spend some money in the suit,
That *Justice* may be done (the Land to free
From such a plague as those were like to bee)
Then, if the *Rascals* whine (as they will do)
And make their moan, they faine would let them go.

Thus, fares it with the people ; they complain'd
Against the *King*, of wrongs by him sustain'd,
And, of worse like to come. They saw, he drew
The *Sword* upon them, therewith to pursue
His *Usurpations* ; and, they were compel'd,
To arm, and to oppose him in the field ;
Where, GOD, the victory bestow'd on them ;
And, in their own defence, they conquer'd him.

Then, finding, that this *Conquest* drew on charge,
And, that it further would their cost inlarge
To keep what they have got, (lest all the cost
And blood already wasted, should be lost,
And worse things follow) they impatient grow,
And, are discourag'd, and besotted so,
That, they begin to pity his estate
More then themselves ; to scandalize, and hate
Ev'n their *Deliverances* ; to underprize
GODS *mercies*, their own *safety* to despise ;
And, to behave themselves, as if they had
An inclination in them to be mad
About next *Moon* in *June* : Or, had their *Doom*
In spight of their *Defenders*, to become
Perpetuall *slaves* : And, this base *Generation*,
(Foes to themselves, and to their own salvation)
Have so confirm'd the Kings obduracy,
By their imprudence, and apostacy,
That, he, perhaps, perswades himsele, there needs
No penitence for any of his deeds
Against the publike Rights ; and that his ends
To compasse, this *vain Rout* will yeeld him friends.

Now

Now, therefore, all excuses to prevent,
 Though I have shew'd, whereof he should repent ;
 Informed how ; and in some part, of *what* ;
 Yet, here Ile touch a little more of that,
 That *He*, and *they* who think him without blame,
 May somewhat now consider of the same.

Deserves it no *repentance*, to invade
 Those *priviledges* which his *people* had ?
 And those proprieties, which they enjoy'd
 In their estates, unjustly, to make void,
 Or, from their antient *freedomes*, them to thrust ?
 Or, from their due *possessions* for his lust ?
 Or, maintenance for luxury and pride,
 By other mens undoings, to provide ?
 And, then by *Proclamation*, to pretend
 Some necessary, and some publike end,
 Which, could be manifest to no mans veiwe,
 And, which, was generally knowne untrue ?

Was it no *sinne*, by base *Monopoles*,
 To raise the price of most commodities ?
 To take away free trades and *occupations* ;
 To vex men with *perpetuall Molestations*,
 By *Courts* and *Officers*, devis'd for nought
 But, that men into bondage might be brought
 To his *Prerogatives* ? and by degrees
 By new exactions, Services, and Fees,
 Be screw'd up, (through demands, appearing small)
 Till he hath got a *seeming right* in all ?
 For if that be his due, which was receiv'd ;
 So, is the rest, if *Priests* may beleiv'd.

Was it no fault, deserving *penitence*,
 To take away the meanes of their defence,
 From his most faithfull *Subjects* ? to ingrosse
 And, raise the price of *powder*, to their losse,
 And their apparent danger ? to *disarme*
 Their *persons*, who intended him no harme ?

To

To put them under the command of those
Who are their knowne *Oppressors* and their *Foes*?
To make them *lend* what he ne're meant to *pay*?
To make them *buy* what he should *give away*?
To make them *give*, who had no list thereto;
To make them *sell*, what they would not *forgo*?
To *act*, what may of all their dues deprive them?
And to deny them that, which should relieve them?

Deserves it not a *sigh*, that in his *Court*
Prophaneness, and *Oppressions*, were but sport?
That, *Judges* were compell'd to wrest the *Lawes*?
Divines the *Scriptures*, to maintaine a *Cause*
Which GOD abhorres; that all *oppressions* should
Be there upheld, and *sin* be uncontrold?
That *School-boys* not arriv'd at years of reason,
Should suffer death, as culpable of Treason,
For childish words; as if Kings grew afraid
Through guiltiness, of what young *Infants* said?
Deserves it not bewailing, to repaire
By *fin*es, unjustly rais'd, the *House of prai'r*?
To punish, men of merit, with disgraces,
Dismembrings, Stigmatizing of their faces,
Imprisonments, exiles, and separations
From friends, wives, children, yea, from all relations,
For things not capitall; or, deemed *crimes*,
By *Law*; or, blamable in better times?

Was nothing done, whereof he might repent,
When ev'n the *speaking of a Parliament*,
Was made a crime? when *Members* were confin'd,
For doing what by duty was enjoyn'd;
When all their Priviledges were so broke,
That, some should violently have been tooke,
Ev'n from their *Sanctuary*; which, of old
To violate, no *Tyrant* was so bold:
And for which act, alone, this *free born Nation*,
Would quite have ruin'd all his *Generation*,

C

In

In former times ; if, they had ere obtain'd
So great advantages, as now are gain'd ?

Deserves it no *repentance*, to bestow
Those *honours* which to *virtue* he doth owe,
On vitious men ? Or, such as had no worth
But, wealth and arrogance, to set them forth ?
Or, could be instruments to help undo
Their honest neighbours, and the *Kingdome* too ?
Is it no wrong, to set such *Rascalls*, over
Their well *knowne* *bettters*, that they may uncover,
And *rise*, and *bow*, before them ; who, are fitter
To lacky by their horse, Caroch, or Litter ?
Or, rather to be baffled, kick'd and scorned,
Then, with a *Coronet* to be adorned ?

Was nothing purpos'd, fit to be repented,
When that *Designe* was first of all invented,
Which, to promote, (and, thereby to inforce)
He sent both for *Commanders* and for *Horse*,
To *Germany* ? And, was there nothing plotted,
When on our Seas that *Spanish Navy* floted,
Which anchor'd in the *Downes* ? Is there no *teare*,
Or *sigh* due, for those things which acted were
Concerning *Rochell* ; whereof, to this day,
The *Protestants* of *France* complaine, and say,
It cannot be, but, that both GOD, and *Man*
Will vengeance bring, for what they suffred then ?

Is there no need of *penitentiall prayers*,
For innovating of the *Scotch-affaires* ?
For doing, and undoing ? For complying,
And falling off ? For granting, and denying ?
For all those falsifyings which fore-went
The *first*, the *second*, and this *Parliament* ?
For all those *injuries*, which have been since ?
For all the acts of fraud, and violence,
Committed in these *Islands*, since this *Warre*,
By *him*, and *those*, which of his *party* are ?

For

For all these, is there no compunction due,
Which, he before the world, is bound to shew?

No cause, can he discover of *contrition*,
For that *Idolatrie*, and *Superstition*,
Which daily multiplied in these *Lands*
By his connivance, or by his commands?
And, by the vaine hopes, fear, or fraud of those
Whose piety consists in mimick shewes?
And, since there is a *Statute*, in this *Isle*
Which treasonable makes, to reconcile
This *people* unto *Rome*; did it appeare
No fault, to tolerate an *Agent* here,
Or *Nuntio* from the *Pope*, to innovate
In matters of *Religion*, and the *State*?
Is there not cause enough he should repent
(Though no cause else were found) that, he hath spent
So many years before he doth begin
That *penitence*, which brings *forgivenessse* in?
That he adventured so many falls,
Neglected and with-stood so many calls?
Made outward shewes, of sorrow and remorse,
Yet, was no whit the better, if not worse?
That, in his heart, he still prepares for *Warre*,
When all his *words* for *peace*, and *Treaties* are?
That GODS long sufferings, and th'indulgencies
Of his wrong'd *people*, he doth still despise?
And, that, although he now is in a chaine,
His former hopes, and purposes remaine?

If he repent not, may he not at last,
Be made repent it, when the time is past?
That, he is so unwise, as to provoke
Those men so far, by whom his pow'r is broke,
As by apparent signes, to let them see
His aimes to compassse their destruction be?
And, how, for that intent still meanes are tri'd,
All *parties*, from each other to divide,

C 2

And

And from themselves? Moreover, may he not
 Find reason to repent, what, by the *Scot*
 He hath endeavour'd to effect his ends?
 What by the *Citie, Armie, and his Friends*
 In either *House*? yea by the people too,
 That, he may make all *Parties* help undo
 Themselves, and him, whose *fall* till he repent,
 No *pow'r*, will be so powerfull to prevent.
 For, though they thriv'd a while, both he, and they
 Whom he corrupteth, shall descend *one way*;
 And, GOD this Kingdome shall in order set,
 By *men* and *meanes*, not thought upon, as yet.

More might be said; much more, to let him see
 What causes, of *repentance* there may be;
 Which I had rather he himselfe should find,
 (And, seriously consider in his mind)
 Then hear them from another; and, but that
 The *Common Voice*, these faults enumerate,
 I, had not mention'd them: nor, shall these prove
 A blemish to him, if all this may move
 His heart to *penitence*: For, then Ile say
 Enough, to take all guiltineffe away;
 And make him cleaner, then he was that *morn*,
 In which it was first said, that *he was borne*.
 And, GOD, so bleffe my hopes, as I intend
 All this, to bring his troubles to an end;
 And in this manner do it, that *past evils*,
 Nor *future sinnes*, nor spight of *men*, or *Devills*,
 May power obtaine, to *stop him*, or to *fling him*
 From that estate, whereto, I wish to bring him.

The *way*, by me designed (I confesse)
 To be a *path*, full of uneasineffe
 To *flesh and blood*; and, not without much terror,
 At first to those, who liv'd in waies of *error*.
 It is not so with violets bestrow'd,
 With *pinks* and roses, as the *path way* show'd

By

By his deluding *Prelates* ; but, I'll say,
This, confidently, 'tis the *safest way*,
And easiest I could find, for one who had
Such long and obstinate *by-wand'rings* made ;
And, I unwilling am, he should begin
A *course*, which he might lose his labour in ;
As those do, who close up a fest'ring wound
With *healing salves*, while filth in them is found.
My *course* may harsh appeare, and full of dangers,
To them, who to such practises are strangers ;
Yet, I dare warrantize, (for I can tell)
It leads to *heaven*, although it lies by *hell* :
And that it will at last be well approved,
Of those, who him for his own sake have loved.

But, lest, the *Maximes*, which *Court-breeding* gives
To *Kings*, and zeale to their *Prerogatives*,
May steel his conscience ; and, still, make him dream
That, all his *Kingdomes*, and *all things in them*,
Are his by *right* : And, that, if it be so,
All those *endeavourings* conducing to
The keeping of that *Right*, may, then be done :
And, lest he thence infer, he wrongeth none,
On whom, he maketh *war*, with an intent,
Incroachments on his *Kingship*, to prevent ;
But, that, they rather, who have him withstood,
Have down upon their own heads, drawn their blood.

To take the frothie vanity of that
Conceit away ; thus, I expostulate :
If *Kings* have such a *right* ; how was it gained ?
From whom, was that *Prerogative* obtained ?
For, sure, what ever *Parasites* may please
To feigne ; *Kings* are not *Ab Origines*,
But had *beginnings*, like to other men,
Who rise, and fall ; are born and, and die agen ;
And, came to their *preferments*, either by
GODS gift, or *mans*, or else by *Victory*.

C 3

'Twere

'Twere blasphemy, to say, that God bestow'd
 That *pow'r* upon them, which to be allow'd
 They now contend: and, they from *hell* did fetch
 Their *Text*, or *comment*, who such Doctrine preach.
 It cannot be, that God, who, is *Perfection*;
Goodnesse it self; the *Essence of Affection*;
 And, *Fountaine*, out of which *free mercy* goes,
 Throughout the whole *creation*, and o're-flows:
 It cannot be, that from among those *creatures*,
 (Which are in all things, of the selfe-same natures)
 He should not only, one or two, advance
 Above the rest, but by his Ordinance
 Declare it, likewise, to be right and just,
 In them (even meerly to fulfill their lust)
 To take from others, when it pleases them,
 Child, honour, goods, life, liberty and limb;
 Or, practise cruelties upon them: No,
 It neither can be, neither is it so:
 For, in his Word he tells, what *Kings* should do;
 There makes description of such *Tyrants* too,
 As those, for which their suit his *People* made;
 When, in his wrath, a *King* bestow'd he had;
 Because, they long'd for that vaine *Gallantry*,
 Which they among the *Nations*, did espie.
 He sharply threatens *Kings*, who tyrannize,
 Or, use their *pow'r*, in an insulting wise;
 And sayes, he gave them their *Prerogatives*,
 That, men should under them, lead quiet lives;
 That *Swords* they have, to execute the *Law*;
 Defend the *just*; *ungodly* men to awe;
 And, so to raigne, that no *good man* might feare
 The *port* they carry, or the Sword they beare.

Whence then obtain'd they that exorbitant
Dominion, whereof, now so much they vaunt?
 Did first the people, give them such a *pow'r*
 And, set them up, of purpose to devour,

Vex,

Vex, and inflave them? That were to conceive
A *madnesse*, which no wise men will beleave;
Nor many fools, their folly so betray,
As thus to think; much lesse, the same to fay,
And, doubtlesse hitherto, no *Nation* had
So little reason, as to grow so mad.

Did they then raise themselves, unto their height?
Where got they *pow'r*, to conquer such a *right*?
If others helpt them, whither did they run,
To keep themselves free, when that deed was done?
It seemeth likely, they would stay to share,
Their *portions*, where they so victorious were;
And did not sure, intend to set up *one*,
By whom, they would themselves be trod upon.
Nor, could those *valiant men* become so base,
To leave behind them, an *enslaved race*,
By takeing such *conditions*, as are now,
Impos'd on many *Kingdomes*, which you know.
Or, if a *Nation*, might be fool'd so much,
Who knowes, this *Peoples* lot, to have been such?
What antient *History*, or what *record*
Thereof, a testimoniall doth afford?
If none, how do your *British Tyrants* claime
What they usurp; and that whereat they aime?
If they obtain'd it by *deceiving trust*,
Which is most true (then, make amends they must)
And if spontaneously they do the same,
They lose with *honour*, what they got with *blame*.
If they *prescription* plead, from times of yore;
Time makes not wrongs, to be the lesse, but more.
By *Conquest*, will they claime it; know ye, then,
The *Conquerours* are conquered agen;
And, what *time*, and the sword away have tore,
Time, and the *sword*, doth righteously restore:
And, that, *time* is no *bar* to rightfull things;
Is for the *people*, true, as well as *Kings*;

C 4

But,

But how, their *Peoples* freedoms, goods and lives
 Shall *Kings* protect, if their *Prerogatives*,
 Should be infring'd, or lost? there is indeed
 A just *Prerogative*, that he may need
 In some *Immergencies*, which both by reason,
 And, by the law of *nature* is in season,
 When things which for the *Publike safety* are,
 Require them; and, when no *knowne lawes* declare
 What may be done. In such necessities
 No *Common-Wealth*, no prudent man, denies
 An *Arbitrary Pow'r* to private men;
 Much lesse, to *Magistrates*, and *Princes*, then.
 No *Nation* is so foolish to restrain
 That just *Prerogative*, and so make vaine
 Their owne security: they will and may
 Be Judge of those necessities; for they
 Are most concerned in them; and if he
 Whom they to guard them chose, depriv'd shall be
 Of meanes to do his duty; they must bear
 The blame of what ensues: for, he is clear.

Thus, I could answer to all other things,
 Which are objected by usurping *Kings*,
 If need requir'd; and bring them light to see,
 How they by *hypocrites*, abused be;
 And, say enough, were he thereto inclin'd,
 To make your present *King*, to change his mind.

But, GOD, that only turnes the hearts of *Kings*,
 And to himself reserves such glorious things,
 As their conversions; will I hope, in time,
 Produce that miracle of *grace* in him:
 For, if I guesse right, he would now be glad
 To know, where wholesome counsell might be had;
 And knowes what 'tis, to want, in his distresse,
 Such men as dare the truth to him professe,
 Without regarding carnall hopes, or feare;
 Or, who displeased, or well pleased are.

There

There are some *Prayers* left upon record,
That, plead yet, strongly for him, to the *Lord*,
And, which, by his forgot *Remembrancer*,
Were offered up for him in his *first year*,
When that, which now is truly come to passe,
By him foreseen, and justly feared was.
It may be, at this present time, those *Praiers*
Then sent up, for this *King*, and his affaires,
Begin to take effect; for, who doth know
What mercies from the Fount of *Grace* may flow?
Or, what for him, those *offerings* might prepare
Which made, by *Faith*, in *Fiery Trialls* were?

Oh, if they take effect, and if he find,
Such *motions* (as are wish'd for) in his mind,
To spring up; let a blessed dew from heaven,
Descend, that growth unto them, may be given.
With true humility, let him begin,
To meet them kindly, and to welcome in
Those *guests* with such respect into his heart,
As may there fix them, never to depart.
Let not a *shame*, to be repented of,
Or, their derisions, who perhaps will scoffe
At such a *change*, deter from persevering;
Or, by their threats, beget in him a fearing
Of what may follow: for, it glad shall make,
And cheere his *Soul*, when all their hearts will ake.

Let him not entertain the least suspect
His *Penitence* will want a due effect,
If it be true; or, that a *guard* or *wall*,
From being manifest, restraine it shall,
When once it workes: Nor let his *people* feare
To trust him, when he proves therein sincere:
For, *heartly Penitence*, is of a straine
Not like to that, which *hypocrites* do faine;
But, *moving, unresistable*, and *cleare*,
When, and in whomsoever, it shall appeare.

Yea

Yea, thereunto, so great a *pow'r* is given,
 That, *hearts*, alone, it breaks not ope, but *heav'n*,
 And, maketh way to reconcile agen,
 The greatest sinners, both to GOD and *Men*.
 For, whofoere is truly penitent,
 Meerly with *tongue* and *eies*, doth not repent,
 With *vowes*, with *protestations*, and with *tears* ;
 Or, with such *formall complements*, as theirs
 Who keep an *out-side-fast*, or cloath the back
 With *vestments*, and with long *cloakes*, died black ;
 Or, who *make faces*, or look for a while,
 So *sad*, as if it were a mortall sinne, to smile :
 But, wherefoere true *penitence* you see,
 Like *rising up from death to life* will bee.
 It wholly changes, and new moulds, new makes
 That man, within whose heart, it rooting takes.
 As well *within*, it cleanseth as *without* :
 And, that the truth of it, ye may not doubt,
 The *sinner* from ill *habits*, it estranges ;
 His *words*, his *thoughts*, his *company* it changes :
 His *works*, his *waies*, his *plots*, and his *designes* ;
 Of good *intentions*, giveth certaine signes,
 He daily growes more fruitfull, takes more care,
 To be *indeed reform'd*, then to *appeare* :
 Regards not, what of others, he is thought,
 So, he, unto *perfection*, may be brought ;
 Fears nothing more, shuns nothing more then *sin*,
 And, that *abhorred course* which he was in.
Forgiveth every one, that was his foe ;
Gives unto all men, that which he doth owe ;
Shames, neither to bewaile, or to confesse
 To GOD or men, his former wickednesse ;
 Nor any good advice, will disesteem,
 How mean soere the *counsellor* shall seem :
 And, when the *King*, thus changed shall returne,
 Who, would desire his coming to adjourne ?

When

When thus a true *repentance* doth improve him,
VWho would then, forgive, and trust, and love him?

For, when you find a *metamorphosis*,
In him, so supernaturall as this,
Nought formerly by him, mis-said, mis-done,
Or, misconceived, shall be thought upon
To future disadvantage, though the *sin*
Hath *black*, or, of a *scarlet tincture* bin.
Though by an over-good conceit of him,
Who stood suspected, he restrained them,
Who sought to bring his fathers death to triall,
And, gave offence, by giving a deniall
To *Justice*, in that *cause*, to take her course;
And, rais'd suspicions, too, of somewhat worfe:
Yea, though he were a *sinner*, twice as bad
As he (by those, who love him least) is made;
And, had, beside the blood his *Party* spilt,
More *sin* upon him, then the *double guilt*
Of King *Manasseh*; he, as pure should grow
By such *repentance*, as the *Mountain snow*.
And, when to this *repentance* he is brought,
Who can object? or, how can it be thought,
That, in fulfilling of the *covenant*
(As touching him) you shall one title want,
Of that *Branch*, which, expresseth your intent
To bring *delinquents* to due punishment?
For, if you can conceive, what 'tis to bring
The lofty heart, and spirit of a *King*,
To stoop so much, as to descend unto
What, he that's truly penitent must do;
Or, if you could believe what *self-denialls*,
What *inward torments*, and what *fiery trialls*
Are undergone, and must be passed through
By those, who truly penitentiall grow,
You would confesse, that, nor restraint, nor *chaines*,
Nor *death* it selfe, had in them feares or paines,

So

So terrible, so full of grief and smart,
 As those, which exercise a *contrite heart* ;
 And, you would say (when forth this fruit he brings)
 No *sinners* ; no such *Penitents* as *Kings*.

Oh what a blessed, what a glorious thing
 It were *Great Britan*, to behold thy *King*
 Come back thus chang'd, and with a mind to do,
 That, which thy *Genius* hath advis'd him to !
 And, that, which his owne conscience cannot chuse
 But tell him, it were madnesse, to refuse !
 How, would his drooping *Subjects*, then rejoyce,
 To bid him *welcome*, both with heart and voice !
 How would his *friends*, triumph, how would his foes,
 Their aimes, and wicked expectations lose ?
 How would those *hypocrites* among you tremble,
 Who did with him and all the world dissemble !
 How, would their soules be comforted, who were
 To him, and to the *Common good* sincere !
 And by both sides oppress'd, for abiding
 In their first *principles* ; and, for not siding
 With this, or, with that *faction*, to make strong,
 Themselves and other men, in doing wrong !

What hopes thereby would other *Nations* take,
 That his example would some changes make
 In their *oppressors* ? How, would they be struck
 With terrors, who have *Tyranny* mistook
 For *Kingship* ; and, by strained *Monarchie*
 Themselves infected with *Lycanthropie* !
 How, would your noisome *Grashoppers*, and *Flies*,
Frogs, *Lice*, and *Caterpillers*, which arise
 From their *corruptions* (fearing to delay,
 Their lingring here) *hop*, *fly*, and *crawl* away !
 How, would the BEAST then rage ; the *Scarlet Whore*,
 Then, curse and raile ; the *Devills* howle and roare ;
 As fearing, they their *heights* were falling from,
 And, that the *Kingdome*, which they hate, were come !
 But,

But, his *conversion*, would not long adjourne
Their miseries, to whom he should returne,
Unlesse they take more care, and, more delight
To make their *conversations* more upright,
Then heretofore ; unlesse to meet him too,
They better shall prepare, then yet they do ;
Unlesse they more unite ; more wise appeare,
In *resolutions* ; and then, more *adhere*
To that which is *resolv'd* ; unlesse more jealous
They grow of *Publike honour*, and more zealous
Of *Publike Faith* ; more clear in their *intent* ;
More diligent, more studious to prevent
Supplanting wiles, more sensible of wrong,
Sustain'd by them, who to their side belong,
More carefull, that their *Friends* may firm abide ;
And, that all others may be satisfi'd
According to just hopes ; and plainly see
The common-good, their chiefest aim to bee.
For, sure, the Kings repentance will availe
But little to their comfort, who shall faile
In such like *duties* ; or in meeting him
With such *affections*, as he brings to them.
But, when all other *sinners* grace receive,
They shall with *Hypocrites*, their portion have ;
And, to their shame great vexation, then,
See those, whom they thought *worst*, the better *men*.

*The British Genius, as, if he had in
Some secret Musing, or Devotion been,
Here made a pause ; and, therefore, here will we
Take breath, a little, if you pleased be.*

The

The Contents of the second *Lecti*on.

THe Genius, *here, declares to them*
Who exercise the Power-supreme ;
How, they, much mischief might prevent :
How, they, the people may content :
How, keep their Pow'r, and Cause upright,
With honour, in their Foes despight ;
And tenders, that, this may be done,
Much to be duly thought upon.

Tells, what the people ought to do,
To give assistance, thereunto ;
Perswades, the Nations to agree,
Lest by themselves, they ruin'd be ;
The Factious-parties doth advise,
To lay aside their vanities ;
And, interweaveth, here and there,
What, others may with profit heare.

Shewes LONDON, where her weal doth lie ;
Speaks reason, to the Souldierie ;
Minds, to what sort of Irish, you
Some share of mercy, should allow :
To Preachers, preacheth waies of peace,
To further Truth with Righteousnesse :
Then drawing toward his conclusion,
Presageth Order, from confusion :
Informeth, from what Pedigree
Good Government deriv'd will bee ;
And, when that's told you, ye shall heare
What's whisper'd in the Authours eare.

THE GENIUS, (*whom observe I pray, with heed*)
With raised eyes, did thus againe, proceed :
How faine would I find words and exhortations,
Which might, not now, be lost upon these Nations ?
But,

But, cause them to consider, and discern
Those things, which their *well-being* may concerne?
That, all well meant endeavours for their good,
Might not be still neglected, or withstood;
And, *future ages*, wonder, what dire Fate,
This *Generation* did infatuate?

My *breath*, hath hitherto, been chiefly spent,
The *Kings* approaching ruine to prevent:
By skrewing thoughts into him which may wake him
From slumber; and, for peace, industrious make him.
Now I will also, somewhat, say to them,
Who stand, in prime relation, unto him;
That, if his heart GOD change not, neither *he*
May them destroy, nor they destructive be
Unto themselves. And, what, to that good end,
I shall advise, is this: *Dear friends*, attend.

Let those high *Courts*, by whom the *Pow'r-supreme*,
Is exercised in the *name* of *him*
Who now is laid aside; let those adven-
No longer, to wheele round, without a *Center*:
But, fix on somewhat, whereon to be steddie,
Before all catch the *Staggers*, and grow giddie.
Let that be rectifi'd, which now, disturbs
Their *nat'rall motions*, in their sev'rall *Orbs*;
Lest if the *Nations* clash, they thereby crack
The wheeles of *Government*, and make them break
Against each other, when there will be here,
To mend them, no well-skill'd *State-Engineere*.
Reduce your wand'ring *lights*; let ev'ry *star*
Within your *Firmament* keep his owne *sphere*;
Lest, if above their *Circles* they aspire,
Like *Phaeton*, they set the world on fire;
Or aid those *Comets*, which already glare
Prodigiously, to breed combustions here,
Whose mischeivous effects, you may in vaine
Attempt, perhaps, hereafter, to restraine.

Till

Till to the snuffe they blaze ; or, till they shall
To quench their thirstings, all your blood exhale.

This mischeife to prevent, let ev'ry wit,
And ev'ry *Pow'r subordinate*, submit
To that, which is *supreme* ; ev'n unto that,
Which for the present, is predominate,
For *publike-safety* : And let that abide
On *Principles*, which neither may divide
Or, wound it selfe ; lest on it selfe, it draw
Contempt, from them, who, thereof stood in awe ;
And, that contempt so weaken them at length,
That they, with losse of *honour*, lose their *strength* :
For, yon have felt, (as well as heard it told)
What of *Divisions*, hath been said of old.

Your present *postures* give occasion may
To some, of doubting, whom they should obey ;
How far forth, their obedience must extend ;
How long they shall uncertainly attend,
The hatching of that *Government*, which must
Continue fixt ; and, whereto they may trust. (for
Which questionings, and doubtings (though good rea-
Hath made them in these *Islands*, now, in season)
Enfeeble much your *Pow'r* ; and do beget,
(Though seemingly the people do submit)
Ill consequences, which will still be worse,
Untill you settle on some certaine course :
Especially, if they suspect that *pow'r*,
Intendeth not their benefit, but your.

Delay not, therefore, that which they expect :
And, till a *settlement* may take effect,
(Or, till they better know, what doth pertaine
To your new *curb*, and also to your *reine*)
With kindnesse mannage them, and condescend
To what, may for their satisfaction tend
In all just seeming *Rights* ; till they may see,
That, by your *pow'r*, their peace preserv'd shall bee.
And

And then, if your *Authority* to own,
They shall refuse ; so make your courage known,
That, none may dare blaspheme, or scandalize
Those needful *Pow'rs*, and lawful *Dignities*,
Which are above their Censures ; least you farther
Their *Plots*, who have no hope, but in *disorder* ;
Since, better it becomes, *Wisemen* to dye
In *Order*, then, to live in *Mutiny*.

Mark, those among you, who, whilst they pretend
Your *Power*, and your *Proceedings*, to befriend,
Impair them, underhand, by driving on
Designs, destructive to what should be done.
So many *Marks*, upon them do appear,
Declaring to what *Party* they adhere,
That, well they may be known : And, they to whom
These are discover'd, find what will become
Of *You*, and your *Affaires*, unless, you shall
With speed (and wisely) them, in question call.

Your greatest *Foes*, & they who most may wrong you,
Are some, who, daily *Counsel* take among you ;
Your *Adversaries*, as the *Prophet* said,
Are men of your own *Houses*, who have plaid
The parts of *seeming Friends*. Of these, therefore,
Take heed, and seek to cast them out of doore
Before they cast you out : Whirh, were they stronger,
Deferred would not be one minute longer.

When you have purg'd your *House* (until which day
All will be spoke in vain, that I shall say)
Take my advice (for it is genuine,
And, that, whereto your *Genius* doth incline)
First, to *Debate*, and, then, to *Question*, bring
The *Government*, and what concerns the *King* ;
Which, being prudently resolv'd upon,
Will save you twenty labours, in that *One* :
And, make, (if you perform, as is profest)
An easie passing thorough all the rest.

D

In

In your *Debates*, discover not that spleen
 Or Virulency, wherein, may be seen,
 A purpose, nor to *give*, nor *take* content ;
 But, so contest, that, when ye shall assent,
 There may, on you, be seen the fewer scars
 Of your unhappy and uncivil Wars ;
 And, that it may appeare, your strife hath bin,
 Not, that your *Will*, but, that the *Truth* may win.
 Yet, lest, whilst you are forced to contest,
 You may destroy the noblest *Interest*
 By dull *Indifferency*, or want of zeal ;
 Look to the safety of the *Common-weal*,
 As to your chiefe *Allegiance* : For, a *King*
 Who makes a claim, although the claimed thing,
 Be due, yet, if he so exacteth it,
 As, that, it *publike danger* may beget,
 Becomes a Traytor to the *Royall Trust*,
 In him repos'd ; and, merits to be thrust
 Besides the Throne, if, therein, he persist,
 To prosecute his private Interest.

When, ye are certain, what should be prefer'd,
 From prosecuting it, be not deter'd ;
 Or, from a stout ingagement, in that Cause,
 Whereto, you are obliged by the Laws
 Of G O D, and *Nature* : For, a work begun
 With Courage, is as good, as half way done.
 Let not the foolish feares, or superstition
 Of earebor'd *slaves* (the *Foot-stools* of Ambition)
 Who Idolize, and deifie their *Kings*,
 As more then mortal, and unbounded things ;
 Let not these fright : But, well examine you
 What, to the *People* ; what, to *them*, is due,
 That, so, your Friends, who see your prudence,
 May be preserved from *Apostacy*.

Consider, wisely, how with him, you deale,
 Who, of these *Vessels*, was esteem'd, erewhile,

Both

Both *Master*, and *Chief owner* ; that, nor *he*
Nor you, may ruin'd, or dishonour'd be,
By any practise, which may not besit
Your *Wisdom*, or your *Justice*, to permit,
Force not each other into such a *Streight*,
As, that, there may from thence, be no retreat ;
Or, means left, for th'one *Party* to prevent
The others fall, although he should repent.
But, as, indeed, you hitherto have done,
Him, as the *Publike Father* look upon.
And, though his *Parasites*, have him inrag'd
By causeless Jealousies, and far ingag'd
Against your *Lives*, and *Freedomes* ; yet, assay
To shew him, all the *Mercy*, that you may.

Ulysses did spontaneously assent
To be enchanted, that, he might prevent
The *Syrens* Charms ; and, you, without just blame
Have done, (and may, yet do to him) the same
Who hath already, been by their enchanting
So charm'd, that, very little now is wanting
Of his, and your destruction. By his own,
And others faults, distemper'd he was grown ;
And thereby hath indangered, no less
His own *Safe-being* , then the *Common-Peace* ;
And, while destructive *Courses* he shall take,
You, are oblig'd to stop, and pull him back ;
Though, his *Seducers*, grow inrag'd thereby,
And, terme you *Traytors*, for your loyalty.
Yea, you may still restrain him, and thereto
Add more, if need require it should be so ;
Till GOD, by his especial grace, hath brought him,
To shun the *Course*, which, *evil Counsel* taught him ;
Or, left him so, that, wilfully he shall
Without your fault, by his own *Projects*, fall.

I will not counsel, that, ought lesse you do
Then *Salus Populi* constraines you to ;

D 2

For,

For, though the Sheepish *Rout*, more think upon
 Things present, then on what is past and gone ;
 And, seem to have already, so forgot
 Late grievances, as if they thought it not
 So great a plague, to be inflav'd for aye,
 As present weights to bear, though but one day :
 Yea, though the most part, of the *Common rabble*,
 So sottish are, and so irrationable,
 That, out of fear, lest others should enslave them,
 They would inflave themselves, & those that save them :
 Yet, must not those, on whom the *Land* relies,
 Benumbed grow with such stupidities :
 For, 'tis a Symptome of a *Sottish Nation*,
 To grow respectless of *self-preservation* ;
 Or, fear to practise, what agrees with reason,
 Because it hath been falsely called *Treason*,
 By *Parasites*, and *Priests* ; who, that a *King*
 Might make them *something*, made him *any thing*,
 Which he desir'd to be ; and, hence did rise
 Abominable *Court-Idolatries*.

Yea, hence it was, that men first grew afraid
 To think (untill of late) what may be said,
 And must be resolutely done, before
 GOD, will, these *Isles*, to their lost *Peace* restore.

A *Realm*, that fears to call her *Trustee*, to
 Accompt, for ought mis-done, or left to do ;
 Is like those *Children*, who do fear the *shows*,
 Which they themselves set up to scare the *Crows* :
 And, they, who think you have no *rightfull power*
 To curb his furie, who, might you devour ;
 May think, as well, they should not put a clog,
 Or hang a chain, upon a *Shepherds dog*,
 Although, he daily bites, and kills the sheep,
 Which he was, only, bred, and fed, to keep.

In warlike manner, with his *Standard* rear'd,
 The *King*, against you, in the *Field* appear'd ;

And

And, gave you (as it were) a Summons thither,
That, *he*, and *you*, might plead your *Rights* together,
By way of *Combate* ; which your *Common-Laws*
Allow of, for the triall of that *Cause*,
Whereof there's doubtfull proof ; And, wherein none
Knows how to judge aright, but, GOD, alone.
This *Tryal*, both did stand to : By this *Tryal*,
The *King*, was overcome, without denial ;
And did submit. What, had you then to do ?
But, what you would your selves, be done unto,
When your *Desires*, were made a *Rule*, whereby
Another, might, square out his *Charity* ?

Men, do not use to hunt a *Beast of prey*,
To take him, and, then, let him go away.
They, who have caught a *Lyon*, you would blame
If they dis-mist him (though he seemed tame)
Unchain'd, and without *keepers* ; since, that *Creature*
Is known, of so untamable a Nature,
That he will ravine, as he did before,
If, to himself, you leave him anie more.

Kings, who without controul, the Scepter swaid,
As tamelesse are, as *Lions* that have preyd :
Which, howsoever, you shall use, or feed them,
Will soon grow dangerous, unlesse you heed them ;
You, therefore, must not give them leave to seize,
On ought, at will ; no, not so much as *Fleas*,
Left, some *Prerogative*, they thereon found :
But, you must circle them within a *Bound* ;
And, Laws, and Counsellors provide, whereby
You may their *Wills*, and *Judgements*, rectifie :
And, then, when they by generall consents,
So furnisht, be, they may be Instruments
Of *Honor*, *Peace*, and *Plenty*. And, take this
From me, who know best, what, most fitting is
For this *Isles* constitution ; That th'increase
Of *Wealth*, and *Honor* ; *Settlement of Peace*,

D 3

And

And *Freedom from Oppressions*, (whatfoe're
Some dream) shall never be enjoyed here,
In any Government, so perfectly,
As, by a regulated *Monarchy*.

Shall I advise you to a Treaty, than ?
No : Tis not now, as when the *War* began.
Before the *Tryall*, your *Trustees*, did well
To treat for *Peace* ; because, they could not tell
What might succeed ; and, thought it safer, far,
To take some *wrong*, then seek redresse by *War*.
But, now, for them to *Treat*, were to admit
That, GOD, had past no *Tryall* for them, yet.
And, those, who thereto would perswade them, now,
I shall not for their *wisest Friends* allow,
If friends : For that, not only of their *prizes*
Defeats the *Conquerors*, but, equalizes
Them, likewise with the Conquer'd ; and makes void,
What, should by right of *Conquest*, be injoyd.

When he whose ancient *Birth-right* was quite lost,
Hath by expence of labour, time, and cost,
A lawfull repossession of it fought,
And, at the *Law*, his suit to Tryall brought ;
Obtained a *Verdict*, *Judgement*, *Execution*,
And, full possession without Diminution :
What, for a *Friend*, I pray were such a one ?
Who should perswade this man, when all were done,
To wave his lawfull right, so dearly bought,
To treat with him, who his undoing fought ?
And, uncompel'd, refer unto debate,
What, he should leave, or take, of that Estate ?
And, what were that man but, a *Groll*, at best,
Who, re-adventur'd, thus, his Interest ?

Nor honester, nor wiser, much, are they
Who, now, into a *Treaty* would betray
The *Parliament*. For what hath it been done,
If they must *Treat*, again, for what is won ?

Why

Why, did they make good meaning men to fight
And lose their lives, to win for them, a *Right*,
Which they must get by *Treaty*? Why, is he
A *Prisoner*, if a *King* as yet, he be
That's capable of *Treating*? Or, of more
Then you shall seem obliged to restore,
In meer *humanity*? Or, by that band,
Whereby, as *Christians*, you obliged stand,
Upon his true *Repentance*? And, upon
Security, like fault, shall not be done?

But if no *Treaty* be allow'd, how then
Shall *you*, and *he*, be reconcil'd agen?
By such a *Course*, as will be generous;
And, for our *Genius* to advise; Ev'n thus:
Like honorable *Victors*, offer him
Terms honorable, if he merit them,
By true *Repentance* (For, it will be more
Then can be justly offer'd him before)
Left, you, at last, may be requited ill,
If *Power*, he get, before he change his *Will*.

When, you perceive, that, GOD in him hath wrought
That *mind*, whereto you wish he should be brought,
Give him *Conditions*, freely, such as may
Full well become a *King*, whom, to obey,
Acknowleg, and submit to, 'twill beseem
Those *Nations*, who, a good repute esteem.
Give him, that *Kingly-Liberty*, which will
Confine him, from all power of *doing ill*;
And, him enable, too, for every thing,
Pertaining to the Office of a *King*:
Which, to declare; and, to consider how
It shall secured be, I, leave to you;
Whom they concern, and, who know how, to make
Your own *Conditions*, if, good heed you take.

But many are suppos'd to be inclin'd
To some new *Government*, by them design'd

D 4

In

In whose erection, and establishment,
 They could receive a great deal more content
 Then in well regulating, what they had :
 And, some of these, it may be, are so mad,
 (And so incharitable) as, in heart
 To pray, that GOD would rather, quite, depart
 Both from this *King*, and all his *Generation*,
 Then, frustrate them, or, their vain Expectation.

If, there be any such, far, be you from
 Their evill *mind* ; Let not their *secret* come
 Into your *Souls* : And though GOD should permit
 His wilfullnesse, a little longer, yet ;
 Pronounce your Judgements, warily, on him,
 Lest, in his *Person*, you, your selves condemn.
 And, since, 'tis possible, that, from *your sin*,
His Failings, and *your Plagues*, might first begin,
 (As, once did, from the *Peoples*, an offence
 In *David*, which brought on a pestilence)
 Consider, 'twill make easie your own *Doom*,
 If, toward him, affected you become,
 As *Children* ought to be, whose *Father* hath
 Attempted their destruction, in his wrath.
 Yea, carefull be, you do not so imploy
 Your pow'r, to cure the *Head*, that, you destroy
 Both *Head* and *Body* ; and, to ease the pains
 Of *Head-ache*, that, you knock not out your *Brains*.
 That, *Limb*, which may be cur'd, cut not away :
 Those *Vessells*, which with *water*, cleanse ye may
 Purge not with *Fire* ; For, GOD, shall give an end
 By his own *Pow'r*, to what, you cannot mend ;
 And, neither *he*, nor *you*, shall rise to stand,
 But, by advancing *Justice*, in the Land.

Excuse me, if ('twixt what concerns the *King*,
 And these *Republikes*) with some staggering,
 I seem to Counsell you ; One while perswading,
 That, you oppose with stoutnesse, his invading

Your

Your *Freedoms*, and *Proprieties* ; Then, streight
 Plead (as it were) that, Grace obtain he might ;
 Herein, I say, excuse me : For, it fares
 With me, as with King *David*, in his Wars,
 With *Absolom* ; Against whom, to prevail,
 He was content ; yet did his death bewail.
 Loth was he, by a *Foe*, to be out-braved ;
 Griev'd was he, that, a *Son* might not be saved ;
 And, *him*, who he had sent to overthrow him,
 He did beseech, that, *Mercy*, he would shew him.
 The same I do for him : Oh, let him have it
 If he be qualified to receive it :
 But, if he still persist, as he begun,
 Then, do, as GOD shall move you ; I, *have done*.

Done, as concerning *him* : But, much I find,
 Concerning, *you*, and others, yet, behind ;
 Which must be spoken, for the *Reformation*,
 And, *Welfare*, of this present *Generation* ;
 Or, else, (if otherwise it shall succeed)
 That *Future-Ages* may take better heed.
 For, know, unlesse ye speedily begin
 To change the present *Posture*, you are in ;
 That, you, who, at this day have *Pow'r* to give
Conditions, to your *King* ; shall, to receive
Conditions, verie glad, ere long become :
 Yea, and to buy them, also, with a sum.
 That, this may be prevented, break the *snare*,
 Wherewith, at this time, you ensnarled are.
 When, you have anie thing to act, which may
 Encrease the *Publike suffrance*, by delay ;
 Consume not precious howrs, like those who dally,
 In their Affairs, with *Can we ? May we ? Shall we ?*
 Till they, whom you obliged are to cherish :
 Through want of *Justice*, and *Subsistence*, perish.
 Or, else, till they, who, yet, are knit together,
 So fall away, from you, and from each other ;

That

That, what you might effect, this present day,
 Hereafter, you *nor can, nor shall, nor may*.
 For, think not, that, the *Generalitie*,
 Can long continue in prosperitie,
 Whilst, you neglect *particulars* : Or, that
 You can accomplish, what is aimed at,
 If you, leave off, to act by rules of *Reason*,
 Or, linger out, your works beyond their *season*.

Take, likewise, heed, that, when ye shall propose
 The way of *Peace*, lest, there may be of those,
 Amongst you, who, desire, that course should find,
 Obstructions, whereunto, you seem inclin'd,
 Or, who, for secret ends, occasions give,
 That, their *demands*, deniall may receive ;
 For, GOD, so hateth double heartednesse,
 That, he will favour no such practises.

Then, he as needfull, if you shall exceed
Set-bounds, by some inevitable need,
 Compelling it ; that, when the *streight* is past,
 Your selves into a *Legall course*, you cast :
 For, while a *Town* is burning, that, you see
 May, then, be done ; which, after, may not be.
Do, as you would be done to : Give not those
 Who are your *Friends*, occasion to be Foes :
 As you would be forgiven, those forgive,
 In whom, a true Repentance you perceive :
 Not all Offenders ; for, sure, no offence
 Is pardonable without penitence,
 Since, *Mercie* deigned to *Impenitents*
 Is crueltie, to wronged *Innocents*.

Reward, as well as *punish* : For, by that
 You cherish *Virtue* ; Fortifie the *State*,
 And, shall gain more, then by the pence you spare,
 Though, many, of this *Thrift*, unheedfull are.
 Against all Enemies, make your defence
 By *prudence*, joyn'd with Dove-like *Innocence*,

Keep

Keep firm to your first *principles* ; For, he
That standeth fixt ; though weak he seems to be
Gets strength ; and will by *standing still*, out-go
That man, who alwaies wanders to, and fro.
Be constant then ; Affect vain hopes no more :
Do *Justice*, and shew *mercy* to the poor.
Respect not *Persons* ; but, judge every cause
According to right *Conscience*, and the *Laws* ;
Remembring *GOD*, all that, to judgement brings,
Whether they fit with *Commoners*, or *Kings*.
Know, he marks all mens walkings ; and, beleeve
Such measure, as ye mete, ye shall receive ;
So, as ye answer, poor mens prayers, now,
So, *GOD* shall answer, and so prosper you.
Make good, the *Gifts* and *Favours* you bestow ;
As well, in deed, be righteous, as in show :
Break not, your promises to any one
(Especially, to men, for you undone)
And, do not let your *left-hand*, them deprive,
Of that, which, with your *right-hand*, you did give :
Nor them repay with scandals, and neglect
Who have deserved, not your least respect :
For, privie to such practises, I am
Both, to the grief of many, and your shame.

When, any one of those free *Commoners*,
Whom you do represent, traduc'd appears,
Within your *Houses*, where, he cannot make
Reply thereto : (And, whereof he must take
No notice, when thereof he shall be told)
Let his Traducers sharply be controld.
Or, call'd upon, to prove what they have said :
That, *Innocencie* may not be betrayd,
By Impudent *Detractors* ; yea, and do
That, wrong, as priviledged thereunto.
For, what is more Injurious, then disgrace
Inflicted, in so eminent a place ?

In

In prefence of the *Kingdom*, as it were,
 And, whereby, ere a man can be beware,
 He may be wrong'd, and wounded mortally,
 And, never know, by *whom*, or *how*, or *why*.

Let none aspire, to be a *Grandee*, thought,
 Till he his *Greatnesse*, worthily hath bought
 By *prudent Honestie*; Tri'd Faithfullnesse,
 And such like Grandeur, nay, let none possesse
 Repute by these, one minute longer then,
 The *Publike Rights*, and those of *private-men*,
 Are, thereby, not infrin'g'd: For 'tis a wrong
 To all men, unto whom there doth belong
Equality, to bring in such a *Cheat*
 Among you, as a *Lesser*, and a *Great*,
 Or, make *Estates*, or *Titles* passe for more
 Then Cyphers do, within the *Counsel-dore*.
 And, doubtlesse, he unworthily, there, sits
 Whom, false opinion of his Fellows wits
 Inslaves in Judgement: and, whose *Ignorance*
 Deceived by a smooth-tongu'd *Arrogance*,
 Them, doth advance, to an undue esteem;
 And (which the more absurd doth make it seem)
Superiority, ascribes unto them
 For that, in which, at home, their wives out-do them.

It is a shame, to hear it should be said,
 (Yet, said it is, and done, as well as said)
 That if *this man*, or *that*; If *He*, or *He*,
 To make the *Motion*, can procured be;
 Or, in the Cause, to speak: Or, but to heed
 The same with favour, it will surely speed:
 And, that, if it concerns, or may displease
 But, any one, that is a Friend to these
 Great *Hogen Mogens*; then the Suitor loses
 His cost, and labour, what means e're he uses.
 Yea, though he hath two hundred friends, among
 Your *Members*, who, cry shame upon the wrong.

Nay

Nay, be not angry that I tell you so,
For, he that speaks it, speaks what he doth know,
It is this Islands *Genius* (who doth see,
What all your works, and inclinations be)
Who saith it : And, for him, your Conscience too,
Shall witnesse, true, what he hath said you do.
And, I beseech you, to consider, whether
This, were the end of calling you together.

The *Shiers*, and *Burrough*, by whom they were chose
For *Deputies* did verily suppose,
By their great words at home, their cloaths, and faces,
That, these, much better, would have fill'd their places;
And, not have proved such, of whom, they may
(As you abusively of Taylors say)
Aver, that *nine of them*, makes but *One man* :
For, twice so manie, hardly, make way can
By one *Grandee*, somtimes, and not be thrust
From executing, faithfully, his trust :
And, therefore, you must speedilie provide
That this abuse, be fully rectifi'd.

I know, there be among you, those, who burn
With zeal to *Justice* ; and who trulie mourn,
For those who suffer, (and, that GOD wil keep
These safe ; and make them sing, when others weep)
I know, with what compassion, they pass by
Their daily Suitors, who upon them cry :
And with what yearning bowels, they bewail,
That they for due relief, cannot prevail :
I know, with what vexations they are pained,
When *Publike Prayers* cannot be obtained :
I know their *Love*, their *Patience*, and their *care*,
With what great strivings, exerciz'd they are :
What diligence they practise, in their *Calling*,
To keep the *House*, which they are in, from falling,
Whilst, manie *seeming-Labourers* among them,
By *false-work*, or by *underminiug*, wrong them,
And

And, GOD, I know, will them reward at last
Though for a while, a bitter cup they taste.

But, there are others, slyly shuffled in
Among you, who both shame and grief have been
To you, and to your friends : Therefore, lest these
By sitting neer you, bring you that disease
Which hath polluted them ; And, lest thereby
They bring, not only, lasting infamy
Upon this *Parliament*, but likewise break it ;
And, by that Rupture, an occasion make it
Of Ruine (without hope of Reparation)
To all, the *rights* and *Freedomes* of this *Nation* :
And, that, if these things happen, you that are
Excusable, the better may prepare,
Against the Mischiefs threatned ; I am bold
To tell you, what misdoings I behold,
What dangers I may fear, what scandals grow,
By former failings ; and, what wise men know
Will follow : whereof since, it is but need,
That more be said, wherewith, I thus proceed.

With grief, I speak it, (and, I speak the same
Not to asperse, but to prevent the blame
And mischief, that may follow) you, have lost
Your power, your honour, and your selves almost ;
And (though, undoubtedly, you do perceive it)
Proceed, as if you meant not to believe it ;
Or, were asleep : But, I intend to wake you ;
Or, speak those words, which will to peeces shake you.

Oh *hear, hear, hear !* and, let not wholesome *words*
Be spent in vain : Nay, let not fire and Swords,
Dearth, Pestilence, and Blood, speak, every day,
In dreadfull *Dialects*, that rouze they may
Your sleepe *Spirits* ; yet, seem, still, unheard,
Or passed over, without due regard,
Till, you be trod to dirt, in your own Gore ;
Or, in the *Grave*, where you can hear no more.

For

For *Love*, for *Shame*, for *Fear* ; for some respect,
Awake, in time, out of your dull neglect
Of *Publike-Safety* ; and, from dreaming on,
In *private projects*, till you are undone.

Hark! how, the *Beames* of your own Houses cry
Against you ! *hark ! hark !* how the souls that lye
In those *Oppressions*, which you should redresse,
Roare out, and groan for sorrow, in distresse ;
Hark! how your *Consciences* (though, you contemn,
Their clamours, and in secret smother them)
Call out, to tell you, what sad dooms attend
Your present being, or your latter end,
If you awake not, quickly, to prevent
The shames and mischiefs which are imminent.

Now, I perceive you are awake : for, Lo,
You angry seem, that I have rub'd you so.
But, ere you shew your wrath, a little, pause ;
About you look : see, if there be not cause
Of this my seeming boldness. Come, arise,
Wipe out the Rheume, and speedom, from your eyes.
Walk forth into the *Hall* at *Westminster* ;
Take special notice, what, is talked there.
Walk to the *City*, then, and those you meet
At *Church*, or on the *Change*, or in the *Street*,
Or at the *Taverne*, and in all those places,
Mark well ; and, what is said to your disgraces.
Mark, how they sleight you, and, how few there are
Who, can with patience, either speak or heare
A word in your defence : And, having weigh'd
What you shall find, excuse, what I have said.

Whence, do their many *Imprecations* come,
And many *Cursed Speakings* ? Flow, they from
No cause at all ? No question, if they do,
Their *Curses*, and their *Imprecations*, too,
Will fall upon themselves. If, from just cause
They do proceed ; Look, lest, it vengeance draws.

For,

For, GOD, will judg between you. If, both give
 Occasion of offence, both shall receive
 The recompence deserv'd ; and, *you*, and *they*,
 If you repent not, shall be swept away.
 To *Error*, therefore, do not *Fury* add :
 With him, that seeks to cure you, be not mad :
 But, in your selves, examine patiently
 What is amiss, and, then, what remedy
 You may apply. And, I will seek to charm
 The *People*, that, meane while, they do no harm.
 Consider, what vast *sums* have bin brought in ;
 How issu'd out, and wasted, they have bin ;
 How partially, your payments, have been made ;
 How little, this man ; how much, that man had ;
 How, you to some, make full, and speedie pay,
 When others, who, deserve as well as they,
 Must turn *Informers*, ere they can be paid ;
 And, peradventure, when they long have plaid
 That hateful *part*, with loss of time and cost,
 Shall add more damages, to what they lost,
 By losing former *friends*, and getting *foes* :
 Which, all their lifetime, they shall never lose.

Herewith, sometime, let it be thought upon,
 How many of your *friends* have been undone
 By *Votes*, and *Orders*, made for their relief,
 Which did but more increase their cost and grief,
 By making them, from year to year, attend,
 For that, which in one week might have an end ;
 By suffering, your own *Warrants*, to be slighted :
 Your own *Authority*, to be despited ;
 And, to the loss of labour, time, and cost,
 One *Order*, by another to be crost,
 And, that, to be, by *Ordinance* made voyd,
 Which, by your *Gifts*, they seiz'd, possess, enjoy'd :
 Yea, and, not without recompence alone,
 But, without seeming sense, that wrong was done :

As

As if it were no matter, so you made
A shew of *recompence*, though none they had :
Or, as if whatsoere you pleas'd to do,
Must passe for *Justice*, though it be not so.
GODS WILL, essentiall Justice is indeed :
But, that yours is so, it is not my *Creed*.

When others have transgressed, do not injoyne
The guiltlesse *Common-wealth*, to pay a Fine,
To recompence those *Parties*, which were grieved ;
For, that will hardly, Justice be believed.
When hungry *suitors*, ask for fish, or bread,
With *stones*, or *scorpions*, let them not be fed ;
Nor make them wait, ere you an answer give,
As if each *Person*, had *three lives*, to live ;
Or, had been borne, no other thing to do,
But, wait on you, and loose their labour too.
Draw not more suitors, to you in one yeare ;
Then you are able, in twice six, to heare ;
Lest, you displease them, whom ye may content,
And cause a mischief, which ye might prevent.
But take wise *Jethro's* Counsell, for the ease,
Both of our selves, & those whom you should please.
Yea, tire not out your selves, and others too,
By taking on you more then you can do.
Lest, when attendance, much expence and trouble,
Hath made the losse, and suffrance more then double,
They grow impatient ; and you come to tast
The fruit of their impatiencie at last.
Give Order, how to cure those imperfections,
Which have been, heretofore, in your *Elections*,
Lest, *Members* may among you be emploid,
By whom the *Publike-Body*, be destroyed.
Let not the *Father*, there beget the sonne,
Though, this in *Bodies Naturall*, be done :
Let none among you, be admitted in,
By *Marriage*, or, being *near of kin* :

E

Or,

Or, (to the *Kingdomes* just dissatisfaction)
 For being of this *Secl*, or of that *Faction* ;
 As, if among you, some to purchase, meant
 Inheritances in the *Parliament* :
 And, others aim'd by *Parties*, to endeavour
 The keeping up *Divisions*, there, for ever.
 Let it be so no more, if you can Order,
 That, such an injurie proceed no further ;
 But, let the *Burroughs*, and the *Shires* be free
 To make their choice, (as they inclin'd shall bee)
 According to their customes, till it may
 Be better done, by some new lawfull way :
 That, when for *Trust-breach*, any blamed are,
 Their *chusers*, in that blame, a part may beare ;
 If they hereafter, for their private ends,
 For fear, or love, shall chuse their *Foes*, or *Friends* ;
 Their *Land-Lords*, *Kinsmen*, *Lawyers* ; or, whom ever
 They shall not think, will faithfully endeavour,
 To serve his GOD, the *People*, and the *King*,
 With single heart, in ev'ry lawfull thing.

Consider, how in giving a reward,
 The *person*, more then *merit*, you regard.
 How often that hath been for private ends,
 Procur'd ; and, with relation unto friends.
 How *Offices*, and *Places* are bestowne ;
 How, some have two or three ; and others, none,
 Who better merit four, if there were any
 Who could be capable of halfe so many :
 And, would ye well observ'd, that this is done,
 As if ye fear'd, as if ye car'd for none ;
 Nor, how, the people, who upon you cry
 For bread, observe your partiality,
 In giving that to one, who hath no need,
 Which would a thousand Starvelings, cloath and feed.

Refuse no just *complaints* ; that, men may see
 You sensible of their oppressions bee :

Yet,

Yet, to your selves assume not any *cause*,
Which is determinable by the Lawes,
In other *Courts*; unlesse they prove corrupt;
Or, till some difficulty interrupt
The course of *Justice* there: And, so provide,
To try in course, what is before you tri'd,
That you undo not, e're their *cause* have end,
Those, who with *Proofes*, and *Counsell*, must attend.
The sad Petition, which the poore man brings,
Sleight not, nor make them but meere pocketings,
Till they are quite worne out, or quite forgot,
Unlesse purchance your store supplies you not
With tinder for Tobacco; and, so brings
To memorie againe, such triviall things.
More mind your promises, of doing right
To griev'd men, when you thereto have might,
And, let them see, that your devoiur you do,
As far, as God enables you thereto.

Consider how you *Legacies* bestow
Before you pay those debts, which yet ye owe;
Ev'n debts, for which the *Publike Faith* doth lie
At *Pawne*; and, is dishonoured thereby:
Debts, for which, your poore Creditors have laine
In prison, till, their Freedomes to obtaine,
They sold their Freeholds, when they had no more
To live on; and, had sold their goods before.
Debts, which they lent you in your greatest feare;
And borrowed for you, when distrest you were.
Yea, *Debts*, which they who lent, then lent you too
Their lives, the publike services to do;
And, could have lost them, with more joy then they
Now live to see, by seeing of this day.

How easily, to some do you afford,
Beliefe to the ravaile, on their bare word!
When, in the selfe-same case you are not moved,
To do the like for others, who have proved

E 2

What

What they aver'd by vouchers ; no, not when
 It hath been prov'd, by Oathes of honest men.
 Consider, how, to some you do allow
 Their dues with *interest*, who well enough
 May respite it ; and, yet the same deny
 To him, who felt extreame necessity
 By loosing part ; by lending of the rest ;
 By borrowing more, for you, on interest,
 Now four years due ; and, which before he shall
 In likelihood, be paid ; will eat up all.
 And, let it be consider'd, if it may,
 What tis, to take his liberty away,
 To fine him ; to permit that through the land,
 He for conspiracie, defam'd should stand ;
 And, suffer much more by their impudence
 Who misinform'd you, of his innocence,
 And all for nought, but, for informing you
 What, he was told ; what, he beleev'd was true ;
 What, he produc'd his author for, with prooffe
 Of *Part*, and circumstances too enough,
 To make all probable ; yea, more, for what
 His *Covenant*, oblig'd him to relate ;
 And, what his first *Relator* did aver,
 And will do, still, in each particular.

Should I propose, here, as considerable,
 So many things, to you as I were able,
 I should as tedious in the same become,
 As, many times, *Committees*, are to some.
 Ile therefore sum up all, in wishing you
 Of those things which you know, to make reveiw,
 And see, if these come short, in any thing,
 Of those, who heretofore misled the *King* ;
 Or, if their falsehoods, or misinformations,
 Were greater causes, of his aberrations ;
 Or, more dishonour to his *Government* ;
 Then, these have been unto this *Parliament*,
 Whose

Whose Pride, Ambition, Malice, Arrogance,
Whose Avarice, Selfe-love, and Ignorance,
Whose Insolence, or Cowardice, of late,
Have caus'd so manie to abhominatē
Them, and their *courses* ; and nigh turned all,
Ev'n all things both *Divine*, and *Temporall*,
Into a *Chaos*. 'Tis not, as is deemed,
(And, as perhaps, it hath to many seem'd)
'Tis not the *City*, which hath lately made
Those tumults, and those uproars you have had.
'Tis not the *Army*, whence your *mutinies*,
New plots, and *new divisions*, do arise ;
And, whereby, mischiefs daily do encrease
To cause a new adjournment of your Peace ;
The *Parl'aments* dishonour ; separations
Between the late united *British Nations* ;
And, (if it may be possible) to bring
The *people* of both *Kingdomes*, and the *King*,
Into a further hatred, of each other.
It is not your *Dissenting-parties* : neither,
Those whom ye call *Malignants* ; who were able
So weak to make you ; so dishonourable ;
And, in so bad a plight, as you are in,
If your own *Members*, had not faulty been :
Nor had your *City*, or the *Army* moved,
In any course, which might not be approved,
If they had felt no influence upon them,
From higher Pow'rs, which thereunto had won them,
Nor had so many men, right well-affected,
(And by whose purse, and pow'r, you were protect'd)
Been drawne into misactings, and mistakings,
(Which falsly are misconstrued forsakings,
Of their first love) but, that the *policies*
Of some among you, drew before their eyes
Those *mists* ; and practis'd those *juggling sleights*,
Which kept the safest course, out of their sights.

E 3

And

And, what that was, or what that yet, may bee,
 Few, have discover'd, by ought I can see :
 But, were it knowne, you could not rectifie
 Those things among you, which are now awry,
 Till you reform your selves ; for, well ye know,
 Foul *springs* above, make filthy streams below.

But, why should I complaine of you so much ?
 Alas ! you were at first, begotten such ;
 The *Fathers* of your *being*, in this *Nation*,
 Were an unsound, corrupted *Generation* ;
 And, did begin a *Representative*,
 As like themselves, as ever, man alive
 Begot a child : with *members*, crooked, lame,
 Blind, deaf, and dumb, into the world you came,
 And, such, they have continu'd ever since :
 Theirs therefore is the *Fault* ; theirs the offence.
 You that are lawfull *Members*, have enough
 Been plagu'd, and troubled with such rotten stufte :
 And, rather should be pitied and aided,
 In helping you, to purge them, then upbraided,
 With their defects. I therefore, have appear'd,
 That, you, of those *obstructions*, may be clear'd
 Which interrupt ; and, that, whilst there is time,
 You may regain your honour, lost by them :
 That, I might likewise, help bring back unto you
 The peoples hearts, and make them firme unto you,
 By shewing them their errors, and, how, they
 To late lost happinesse, may find their way :
 And, having found it, how they may persevere,
 By GOD's assistance, in good waies, for ever.

My purpose therefore, in what followes now,
 Is joyntly, to prefer to *them* and *you*,
 Some things considerable, that may lend
 Assistance unto that, which I intend.
 If, good effects this takes, your cares, and fears,
 Are likely to be shortned manie years :

For,

For, know, GODS *promises*, and threats, are all
Contingencies, and but *conditionall* :
If you continue mad, the plagues will last :
If you repent, they quickly will be past :
Let ev'ry one contribute thereunto
A true endeavour, his owne part to do :
In what I'm born for, I will do my best :
And, when that's done, GOD, shall perform the rest.

The restauration of this *Parliament*,
To their due reputation ; to prevent
The bondage of the *People* ; and to bring
All things to right, betwixt you, and your *King*,
Is that, wherein, I have with good intention,
Imploid, long time, the best of my invention ;
Yet, there appears no likelihood to me,
Of saving any *one*, of all the *three*,
From hazzard, or from plagues, that linger shall,
But, by a reconciling of them all.
And, I conceive it will deserve more thank,
To play the *Artist*, then the *Mountebank* ;
Who leaves the course, that's naturall, and sure ;
To raise his credit by a desp'rate cure.
He, that, by way of *Chymistry* would act,
And, her *Three Principles* hope to compact
Into *one Body* ; ere he compasse shall
His end, must first prepare each *Minerall*
Secundum Artem, taking that away,
Which hinder their incorporation may ;
And, adding that, which doth unite their natures :
So, he that would his *Trinity* of creatures
Make up again, in *one*, must do the same,
And, now, about that *royall work* I am ;
Which, if I keep a rightly tempred *fire*,
Will bring forth that production I desire.

With *Salt* of true sinceritie, and *reason*,
Your hearts, and understandings, I would season ;

E 4

With

With *Sulphur* of true *Magnanimity*,
 Or *Courage*; with the perfect *Mercury*
 Of Christian *Prudence*, I will temperate,
 And, so essentially incorporate
 These, throughout all your *Faculties*, that none
 Should hinder that, which I am driving on;
 And, therefore, have projected a conclusion
 Wherein, I'll first begin with an Infusion;
 Oh, lend me but some water from your eyes,
 Wherewith to make it; and it shall suffice.

Lament, *Lament* your errors, and begin
 To see, what great *distractions* you are in.
 Of those *Precipitations*, take more heed,
 Whereto you now are hasting on with speed;
 Observe how busily in selfe-destroying,
 And, raising works, against a free enjoying
 Of your owne *Peace* you are. Consider on
 Your purposes; and that which you have done;
 And mark, if either those things you pursue,
 Or, yet intend, are like to profit you,
 Whilst ev'ry man, (though better be profest)
 Aimes, but at his owne single interest.
 By most among you, that is least intended,
 Which he in outward seeming, hath befriended.
 By making show, of things that should be done,
 For publike profit, you so carry on,
 Your private interest, that verie few
 The generall advantages pursue:
 Yea, *King*, *Priest*, *People*, *Commoner* and *Peere*,
 So wilfully, to their own claimes adhere,
 That, they will much indanger alltogether;
 And, prove like fire, and fewell to each other,
 If, God, prevent not, by a *selfe-denying*;
 And, by a more considerate complying.

Give heed to those *Predictions*, which foretold
 Upon good grounds, what, now, yee do behold

To

To be fullfil'd ; and, which, behold ye may
To be fullfilling on you, ev'rie day ;
And, think not, though you them, or *him* disdaine
Who spake them, that, they were foretold in vaine.
Mark how all *Parties*, and all *Factions*, run
Those courses, wherein, others were undone,
Whom they impeached, and condemned, too,
But some few months before, for doing so.

Remember, and confider, since this *War*
Did first begin, how many changes are
To be observ'd : How inconsiderable
The meanes, and Persons were, who did enable
Your weakned *Parties* ; and oft gave them life
When they were stooping, almost, past releef ;
And think it possible, there may befall
Another *change*, when you seem sure of all ;
Because, you neither credit what is told ;
Nor heedfull are, of that which you behold.

Remember and confider, what faire hopes
(When an assurance, almost, crown'd their tops,)
Have unto *nothing* vanish'd : what brave shoves
Of *Martiall fortitude*, against your foes ;
Of zealous faithfulnessse unto the *State*,
And piety to God, have fail'd of late ;
And left benighted, an *ascending Fame*
Before 'twas noone, within a cloud of shame.
And think how possible, it may be, yet,
To see new *stormes*, before the sun be set :
For, that which hath been, you againe may see,
As long, as in the selfesame *round* you bee.

Remember, and confider, in what fear,
You have been in, what things then vowed were ;
What *Holineffe*, you seemed to pretend ;
What *cause*, you then protested to befriend ;
What *warnings*, and what *caveats* have been given,
By judgements, mercies ; yea, by men, and heaven :
What,

What private, and what publike *fasting daies*,
 What times of giving solemne *thanks*, and praise,
 Have celebrated been, without that fruit
 Which either with *Humility*, may suit,
 Or, with true *Gratitude*: and when you see
 How full of filthinesse, your best workes bee,
 Think, what your worst may prove; and, what event
 Will follow them, unlesse you shall repent.
 When, these things you have thought upon, then mind
 Whereto, your *promises*, have you design'd,
 What fearfull *Imprecations*, you have made;
 What wonderfull *protections*, you have had;
 What witnesses there ere, of what you do;
 What forraign foes; what foes domestick too,
 Expect advantage: And, such things, as these
 VVhen you have thought on, with due seriousness,
 Think, also, what may thereupon redound,
 If, falshood in your hearts, be likewise found;
 And, when you have provoked GOD, and *men*,
 What plagues, and horrors, will surprize you then.

Remember, and consider, with what lyings,
 What perjuries, what falshoods and complyings
 With wicked men and meanes, you have assaid
 To perfect those *designes*, which you have laid;
 How, ev'rie *Faction*, takes delight to jeer
 At their own shame, and, to relate and heare
 With merriment, each others wickednesse,
 And, what the scurrill *Pamphleters* expresse,
 To their reproach, when they should rather mourne,
 Then impudently laugh themselves to scorne:
 Beleeve it, till *Authority* prescribes
 A mulct for liers (chiefly *lying Scribes*)
 And take more notice of that sleighted sin,
 Which one prime cause of all your strifes have bin,
 Peace will not settle; for, when one warr's done,
 Another, by a lie, may be begun.

Weigh,

Weigh, and confider, of what Tyrannies,
Of what prophanenefse, of what blasphemies,
Of how much malice, and of what black crimes,
You have been guilty, (ev'n in these sad times)
On either fide. And, when you well have thought
On these things; think likewise, how much you ought
To grieve, and to repent, that, God might spare
Those thteatned judgements, which deserved are;
For, 'tis meere madnesse, to expect his grace,
Or look for *Peace*, so long, as in the face
Of men, and Angells, you persist in evils,
As if you thought, there were nor GOD, nor Devills.

Think, and confider, with a serious thought,
To what a giddie posture all is brought:
In what confusion, your affaires you see,
In what amazements, now, the wisest bee;
In what a feare, the valiant, and the strong,
Now are, or will be, ere it shall be long;
How manifold, your sub-divisions are;
What symptomes of destruction do appeare;
How impudently still, you palliate
The falshooes of those Members of the *State*,
And, of those *Agents*, who abuse their trust;
How all things, out of order, they do thrust,
Through want of Justice; how, they daily sad
Mens hearts; & how, when they have madethem mad,
They punish them, because, they could not use
Those *wits*, which their oppressions made them lose.

Mark, and confider, with what shamelesnesse,
Your *Holy Flatt'ers*, do bepaint and dresse
Their Patrons in the *Parliament*, as tho
It were not possible they should misdo:
How others, make the *Army*, at the least,
S. Michael, and his *Angells*; how, the rest,
So impudently do extoll the King,
As if he were a Saint in ev'rie thing.

And

And, needed no repentance, for ought done,
 In former time, or since this *Warre* begun :
 And, while such daubings are, consider you,
 If penitence be likely to ensue,
 Or wilfulnesse ; and therewith mind I pray,
 Which of the two are Traytors, either they
 Who, mind a misled *King*, or *Parlament*,
 Of those things which destruction may prevent ;
 Or, they, who fawne, and flatter them to hell,
 By calling evill doings, doing well :
 They, who by *Justice* would uphold the *Throne* ;
 Or, they, who praise men for what pulls it downe.

When these things are consider'd, then to mend
 What is amisse, your best endeavours bend.
 Let all those carnall *policies*, by which
 The world your understandings doth bewitch,
 Be laid aside : let those designs wherein
 'Tis evidently seen, that you have been
 Without successe ; be quite by you abjur'd :
 Yea, since experience often hath assur'd
 That, those effects, which you have had thereby,
 Did still exasperate, and multiply
 Your fears, and griefs ; mind, what experience shoves,
 And, trust no more, such broken reeds as those.

To no *Dissenting-party* be unjust ;
 Nor falsifie so much, the *Common-trust*,
 As by your private mutuall promises,
 To barter for your owne advantages ;
 Or, in your *Treaties*, at the publike cost,
 To seek our selves, till you, and all is lost :
 But, still in your proceedings, let pure *Truth*
 Preserved be, both in your heart and mouth ;
 So, God, who marketh, what you act and say,
 Will help to guide you, out of your dark way ;
 Advance that *Kingdome*, whereto you pretend ;
 And, make your greatest enemy, your friend :

Yea,

Yea, make among you, *Truth*, and *Peace* prevaile
Though *King* and *Parliament*, your hopes may faile.

Eschew *Hypocrisie*; take heed of *Pride*,
And, of what thing soever may divide
The people, th' *Army*, or the *Parliament*;
And them into those *new Divisions* rent,
Which at this present are of many feared;
And, for which, *Engines* are in secret reared.
But, chiefly at this time, think not in vaine,
On that State-Principle, *Divide, and Reigne*.
For, at this Juncture, thereupon depends
Your welfare; and your Adversaries ends.
Whatever, therefore, shall be now advis'd
By others, let not this note be despis'd;
Take heed of an *Adjournmint*, till you see
The *Kingdomes* in a better posture bee;
Left, when you are divided from each other,
You lose the meanes to meet againe together,
By some contrivance; and, by somewhat done,
Which at this present day you think not on.
Though all are much to blame, let all provide
Their best expedients, to amend, or hide
Those failings in each other, which will spread
No further, by their being covered.
Forgive, (as much as may be) one another;
That love may knit your scatter'd force together:
Left, on a sudden, some prevailing pow'r,
Not yet appearing, all at once devour.

Let neither *Parliament*, nor *People* spare
To keep themselves in armes, as yet they are:
For, though the burden, greivous may be thought,
Your safety will not be so dearly bought,
As your destruction may. Let now, likewise
All *Pow'rs*, all *Councells*, and *Authorities*,
Use ev'ry prudent way, and means, whereby
The people may not feare a *Tyranny*;

Nor

Nor feel a *present weight*, which may appeare
 A greater *Burthen*, then the thing they feare.
 But, use all cautions, to impose it so,
 That, such as lay it, may help bear it too ;
 So, shall the people know, 'tis laid on them,
 For their owne safety ; and, but for a time.
 And, that, the threefold *Cable* be not broke,
 Which holds your Anchor, let all care be tooke ;
 That, *City*, *Shires*, and *Army*, yeeld and give
 (As to their *Bulworke*, and *Preservative*,
 Next under GOD) unto this *Parlament*
 Respect, obedience, and each complement
 Of duty, which may re-enable them,
 To vindicate their honour, and esteem,
 From those obliquities, now thereon throwne
 By others, and some *Members* of it owne :
 Yea, though some part thereof, hath been to blame,
 (As all *Terrestrialls* are) know ; that, their shame
 And sufferings, will be yours ; know, that the fault
 Is your, that many of their *Members* halt :
 Know, that, their Foes, who seek to aggravate
 Their crimes to you, have done it out of hate
 To them, and you ; and, not with an intent,
 That you should lesse be greev'd, or they repent :
 But, that, you should be mad, and make them roome,
 Into their places back againe to come,
 And double your *Oppressions* : which, the while
 With tears they pity, like the *Crocodile*.

Yea, know ; that, if you in this storme, forsake
 This Vessell, (though it bruized be, and leake)
 Your Fortunes, will be therewith shipwrackt found,
 If that sink, you shall certainly be drown'd.
 For, in this torne, and ancient *Vessell* lies
 That, which must free you from the slaveries
 You have been in ; and, keep you likewise, free
 From those, in which, you are afraid to bee.

Herein

Herein, are all your *stores*, for war and peace,
Of safety, honour ; and, of Trades encrease :
And, therefore joyne with courage ; use your pow'rs,
Wit, wealth, and, ev'ry facultie of yours,
To stop the leakes, which it hath lately sprung,
To keep it tite, and make it faire and strong.

Oh, all you, who have therein *fraught*, or *share*,
Whether, ye *Masters*, *Captains*, *Pilots* are,
Cape-Masters, *Souldiers*, *Sailers*, *Passengers*,
Or, (as all some way are) *Adventurers* ;
Consider, I beseech you, what a losse
There would befall, if some new *storme* should tosse
This *Vessell* on the *Rocks* : Or, if there should
Some Traytors, in her Cabines, or her hold,
Lie closely, unsuspected, or unseen,
And blow up all her Decks, and *Magazeene*,
By some concealed traine ; or, spring a *Leake*
About the *keel*, whilst you unwisely seek,
(With quarrelling) for vailes, or private shares,
Amongst the desperatest Mutineers.

The *slaves*, your pris'ners, and amongst the rest,
Your *Malecontents*, it may be, will suggest
That, your *Commanders*, and your *Pilots* may
Make prizes of you ; and, take all away
By *Arbitrary Pow'r* : For there are some
Who (hoping, if you jealous will become,
It would effect their ends) have whisperings,
Among their other mischiefe-breeding things,
To this effect ; that, if you make them strong,
They will improve that strength, unto your wrong,
And, faile your trust. But, dreame not ; think not so,
Nor, erre you, from your duties, though they do.
What change in them soever, might be wrought ;
What e're they do, yet do you what you ought.
Keep to your *Principles*, though they may range ;
Saile by the same *Card* ; though the winds do change ;
And,

And, that you may not fear what will ensue,
Look back, a little, and things past review.

When, lately, by an *Arbitrary might*
You were oppress'd, and in so great a *straight*,
That you perceiv'd no meanes your selves to free,
From your oppressions ; nor ought like to bee,
Whereby, to scape from thrall you should be able ;
(Without attempts, then deemed treasonable)
Loe then, ev'n at that time ; and, when your *King*
A double Chaine on you, assay'd to bring,
And thought, together in one teame to yoke,
His *Oxen*, and his *Affes* ; then GOD broke
The Royall snare : and, wonderfully wrought.
For your *deliverance*, to passe he brought
By what was never call'd to that intent ;
By what, which never more to call he meant ;
Ev'n by a *Parlament* : to which he gave
A pow'r to be, whilst *being* it would have ;
With Priviledges, which by *Pow'r divine*,
Were made destructive, to his owne *designe* :
For, *lawfull pow'r* it got, and just occasion,
To arme against a tyrannous invasion ;
And, your estates, and freedoms were defended
By that, which for a mischief, was intended.
So, if this *Parlament* degenerate
From what it should be, and from what of late,
You thought it was ; and, shall imploy that *pow'r*
Which was from you receiv'd ; and which is your,
To raise themselves, upon a publike wrong ;
GOD, them will break, when they appear most strong ;
Cause those, whom they depend on, to deceive them ;
Of all their expectations, quite bereave them ;
And by some lawfull way, which yet appears
To no mans eye, preserve you from your fears.
For, ev'ry tyrannizing pow'r shall clash
Against each other, and to peices dash,

All

All those, and their designes, who shall comply
With any instruments of *Tyranny*;
That passage may be made, to raise up that
Which is the strength and honour of a State.

If yet, your former doubtings be not past,
But that th' aspersions, which on them are cast,
Whom GOD for your *deliverers* hath chose,
Hath shooke you from your confidence in those;
Or if defects, which may be found in them,
Do either urge, or tempt you to contemne
Such *instruments*; and in your hearts to say,
Can these men save us? Mindfull be, I pray,
What persons, to your aid, GOD, first did call;
By what sleight meanes he hath effected all
Your conquests. Yea, by what contrary things
His *works*, he, often to perfection brings.
Consider how this *Army* was despis'd
And scorned, when it was first modelliz'd:
How, likely, were they, whom you first did gather
To be your *guard*, to be your *ruine*, rather
Then to defend you? how, did they protest,
And rage, when they against their wills were prest?
With how much weaknesse was that work begun?
And, yet, thereby what wonders hath God done?
How, hath he added unto your prevailings,
By them, though they their errors had and failings?
How, hath he humbled you by their great pride,
Whose seeming vertues you have glorifi'd?
That, you may see a *pow'r* so excellent,
Knowes how to work with any *instrument*:
That, you may find there are some things despis'd,
Which have deserved, better to be priz'd;
That you may learne in weake meanes, not to feare;
Nor trust too much, in those that mighty are;
That, you may know, if your owne waies be streight,
You may be safe, though others go not right;

F

And,

And, though you will not know it ; they who live
By faith, the truth of these things do perceive ;
And, would in GOD, find out a place to dwell,
Though, there were neither *heav'n, earth* nor *hell*.

Their *credit* must be kept, their *pow'r* obey'd,
On whom your trust, and *Guardianship* is laid ;
And from that duty, none can be excus'd,
Though some among them, have that trust abus'd :
For, as he is a *man*, that hath a soule,
Although his body, he with Ulcers fowle,
Maim'd, blind and deafe ; and, may from you thereby,
Claime all the duties of your charity :
So, though the *Body Representative*,
May wounds, and many blemishes receive ;
Yet, therein, is the *soule* of *Government* :
And, therefore, all you whom they represent,
Obedience owe thereto, in ev'ry thing ;
Excepting an obedience that may bring
Those publike hazards, which are so apparent,
That in themselves, they bring a sealed Warrant
Of disobedience : And, in those things too,
So must you then proceed, in what ye do,
That your owne consciences may truly say,
Obedience, onely, made you disobey :
And, that, the world may see, by your *proceed*,
That GOD, and *Justice*, hath approv'd the deed.

Though crack'd, your *Bulwork* be, and faulty grown ;
This is no time, to sleight, or pull it downe :
But, to repaire it rather, lest you leave
Your selves unguarded, and a blow receive.
This is no time to shake the *Reputation*
Of those, who are your onely preservation ;
But, rather, to uphold it, by removing
The *scandalous* ; by cherishing, approving,
And strength'ning those, among them, by whose *wit*,
And *honesty*, they have a *being* yet.

Informe

Informe them better, who are much abus'd,
(By false opinions, into them infus'd)
And, thereupon your *Supreme Court* defame ;
As doing, arbitrarily, the same,
Which, was denied lawfull in the King :
For, they should know, that ev'n the selfe-same thing
May be both just, and unjust : He, doth take
Unlawfully, your goods, a prize to make,
To satisfie his lust, or, to destroy
Those Freedomes, and those Rights, you should injoy :
They, take a portion, from you, orderly,
(And thereto forced by necessity)
To save your priviledges ; and, prevent
The losse of all, by that, which he hath spent.

Their actions, are not bounded, in that *Law*,
Whereby, men out of *Parlament* should draw
The Line of their proceedings ; But, by that
Which is the first foundation of a *State* :
By that *Supreme Law*, whereby pow'r they had,
To make or change the Lawes, alreadie made ;
And, for the *Publike-safety*, to provide :
By that Law, they must act ; and, are not ti'd
To any other, when, necessity
Shall, for the weale of your *Community*,
The contrary require : For, otherwise,
They meet in vaine, about those remedies,
Which are desir'd ; and, do but time employ
To marre the benefit they would enjoy ;
And, strengthen *Tyrants*, in their usurpations
Upon the Rights and Freedomes, of the *Nations*.
Let no man therefore say, when they shall vary
From former *Lawes*, their *Acts* are arbitrary,
Injuriouly ; since, your experience sees,
That strong necessity, at sometimes frees,
Ev'n private persons from adhering to,
The Letter of the *Law*, in what they do.

F 2

The

The manning of *Publike Interests*,
 In th' *Agents* reputation, much consists.
 'Tis *Reputation*, makes a *Kingdome* strong,
 And rich; and keeps it from affronts, and wrong.
 'Tis that which maketh *Lawes*: For, neither *wit*
 Nor humane *Pow'r*, are able to forget
 That *Priviledge*; because, if *Pow'r* should make them
 A *greater Pow'r*, by right of *Pow'r*, would break them.
 If *Wit*, and *Reason*, would a lawe devise,
 There are so many, seeming to be wise,
 That they would make such over-long debates,
 And work so variously, in sev'rall pates,
 That, if to *make a Law*, some should agree,
 By others, it should straight repealed bee.
 And, if more *Settlement*, were not obtain'd,
 By *Reputation*, then, there can be gain'd
 By *Pow'r*, and *Wit*, or, *Reason*; you, would never
 Agree; but, fight, or else, *debate* for ever.

Take therefore, of their *good repute*, a care,
 On whose repute, your *Safeties* builded are:
 For, when that once is lost; it proveth not
 A Jewell, which may easily be got;
 Nor, is there any *precious stone*, yet knowne
 That gives a fairer lustre to a *Crowne*.
 With *Reputation* may a *single man*
 Do more sometime, then twenty thousands can.
 A *Cities* uproars, sooner it restraines,
 Then all their *Scarlet Gownes*, and *Golden Chains*:
 And dares make stand, the peoples rage to stay,
 When *Wit*, and *Wealth* and *Titles* run away:
 Yea, calmes them sooner; and scapes better too,
 Then *honesty*, and *innocency* do.

I know not any thing that can so soone,
 Bring universall *Discords* into tune:
 Nor, know I ought, that's in it self so vaine,
 And empty, which doth so much pow'r obtaine

In

In humane actions ; and, there is not now,
A *Nation*, whom it more concerns then you,
(Confid'ring, what your present postures are)
To keep your *Senates* reputation cleare.

For, should I shew your postures in a glasse,
No Puppet-play, that ere devised was
Came neere it ; neither did you ever see
An *Antick* like that shew, which there would bee :
Such fruitlesse hopes, such fears, such mimick actions,
Such turnings, windings, sidings, such distractions,
Were never represented, on the Stage
Of anie *Common-wealth*, in anie Age.
There you should view a thousand contradictions,
A thousand fancies, fooleries, and fictions,
Repeated, personated, sworne, beleev'd ;
And, men, accordingly, made glad or greev'd ;
And, acting that in their false joy, and sorrow,
Which they must backward act againe to morrow.
From *Ireland*, this man bringeth heavy newes ;
From *Scotland*, that man little better shewes ;
One tells what *Plots*, are in the *City* laid :
Another, of the *Army*, what is said.
A third with an affrighted look, doth bring
A tale of some *designement*, with the King,
By *Scots*, and by *Malignants* ; and, then stands
As if he had new purchas'd Bishops Lands.
A fourth is much dismayed by some tales
Of risings in the *Counties*, and in *Wales* ;
As if he fear'd a sudden separation
From somewhat, which he holds by *Sequestration*.
A fifth hath heard from *Holland*, or from *France*,
He knowes not what, yet fall, into a trance,
As if his conscience knew of somewhat done,
Which he then wisht, had never been begun.
Another shewes, another way, his folly,
And looks as sadly, and as melancholy,

F 3

As

As if he were surprized with a dread
 Of losing some great *place*, or, of his head.
 And, at the turning of the wind or tide,
 Upon some pleasing newes on t'other side,
 Starts up as they do, when a *Piper* plaies,
 Who, have been bitten by *Tarantula's*

You, would not, thus, with ev'ry novell noise
 Be fill'd with Panick fears, and gannick joyes;
 Or, moved be, with ought, which others did,
 If you, your owne affaires, would better heed.
 This, would not be, were men imploid about
Internall things, as on those things *without*;
 Nor would they be so giddily affrighted,
 With things *abroad*, if things at *home* be righted.
 He, that his way, with sobernesse doth go,
 Dreads not the furious marching of a foe.
 He, who takes care to keep his *conscience* clear,
 Shakes not, when *evill tidings* he doth hear.
 He, that endeavours warrantable things,
 Fears not the pow'r of *Senators* or *Kings*;
 Nor, should you ever need to feare a jot
 What by the *Welch*, or *Irish*, *French*, or *Scot*
 Could be design'd or done; or, what the *King*
 With all his party, to effect could bring;
 Nor, what an open, or a secret foe,
 By pow'r, or by his policy, could do,
 Either within these Ilands, or abroad,
 If you repose true confidence in GOD;
 And, give him, but sincere, and contrite hearts
 To joyn, with him, in acting of your parts:
 No, though your slips, and Ignorances were
 As many, and as great, as now they are.

Let all the sev'rall *Nations* of these Iles,
 Who liv'd in love, and Amity, ere whiles,
 Unite againe, and seek each others peace;
 That, their encreasing strifes, and plagues may cease.

Let,

Let, our *Welch-Britans*, (who their actions square
By those things, which they but suspect, or heare)
Recover, so much, of their humane reason,
As teaches them, a difference 'twixt *Treason*,
And *Lawes of Nature*; that it may make place,
To bring them nearer; to the *law of Grace*.
That, so, they may not, still, *beleeve*, and *doe*,
Both by implicate Faith, and reason, too:
For, when they truly know what doth belong
Unto themselves, and, their owne right and wrong,
They, will the sooner, be informed, then,
What duties doe belong to other men;
And, grow more wise, by this *Epitomie*
Of *Lawes divine*, and true *morality*;
Do, as yee would be done to, then, all they
Who pore upon their *Law books* ev'ry day;
And, would be thought experienced, in all
Lawes Cannon, Civill, and Municipall.
If this advice they follow, they shall dwell
In safety on their hills, and live as well
Among their vallies and their Glins, in *Wales*,
As on the fruitfulst Southerne Downes, and Dales.
Then let them practise it; and not call to them,
A wasting *desolation*, to undo them.
Let them not woo, uncivill *civill wars*,
To clime up to their Mountaines, Rocks and skars:
For, if they find them rich, they'l leave them poore;
If needy, they will make them need the more;
They bring, the worst, into a worse estate;
And crash the *Bones*, where they can suck no *fat*.

Let your *Scotch-Britans*, so insist upon
Their interest, that, nothing may be done,
Against their *Brethrens* rights; and, so preserve
Their *Leauges*, that willfully, they do not swerve
From any *Branch* thereof; and let them so
Observe the *Covenant*, as men that know

F 4

The

The *letter* of it, or, a *circumstance*,
 Is not to be pursued to th'advance,
 Or any *sense* or *practise*, which may lame
 The *essence*, and intentions of the same.
 For, if they make the *letter* to extend,
 Beyond the true intentions, and the end
 Of what was covenanted ; and, so weaken
 That interest for which the same was taken,
 They are *deceivers*, and worse hypocrites
 Then were of old, the cunning *Gibeonites*.

Let, therefore, that stout *Nation* well advise
 Among themselves, wherein the difference lies
 Betwixt the *Kingdoms* ; lest, perhaps, it draws
 A mischief on both *Nations*, without cause ;
 And, bring on those engagements, which may lose
 The love, the peace, the honour, and those dues
 Which now are claim'd ; & make them lose their blood,
 And Countrey too, as far as it is good.

Let them not think, that their accommodation,
 The profit, or advantage of one *Nation*,
 Prefer'd should be, in any thing at all,
 Before these *Islands* weal in generall.
 Let them seek nothing, but what *Iustice* may
 Allow them ; lest she take both that away,
 On which they seiz'd ; and, therewith, all the rest,
 Which, formerly was lawfully posselt.
 For, *Iustice* more secures, and more enriches
 Then *policy*, although that more bewitches :
 And, neither wealth, nor honour, can be lost,
 By *honesty* ; though sometime she be crost.

That *Nation* have done well, to think upon
 The bringing of the *King* back to his *Throne* ;
 If from right *Principles* the motion came :
 But, on them it would bring perpetuall shame,
 If they recall'd him, without penitence
 Of those faults, for which they first drove him thence.

For,

For, that they quarrell'd with him first, none doubt;
And, they were with the last, who pull'd him out.

That people is too wise, to call him home,
Ere he shall truly penitent become;
And by some satisfying expiations,
Hath perfectly secured both the *Nations*:
For, if he bring the same heart back, they know,
He will, as soon as he shall able grow,
Avenge himself on them, as upon those,
Who were the first, from whom his troubles rose.

Let them not give their friends just cause to lay
That to their charge, which Foes of them do say,
Their *Brethrens* portion, let them not envy;
Or, look upon it with an evill eye;
Nor, let our *English* haughtily, despise
Their *Northerne Brethrens* kind compliances;
Or, sleight their friendship; or, (puff up with pride)
Their want of superfluities, deride:
But, by how much more GOD, hath seem'd to bleffe,
Their *Clymate*, with a greater fruitfulness,
So much the more, respectively, let them
Be carefull, that they no way do contemn
Their Lot; lest GOD, for that ingratitude
Justly permit some other to intrude
On their inheritance; and, make them glad
To seek worse habitations, then they had.
Yea, let both *Nations* strive with all their mights,
To fortifie each other in their Rights;
And be assur'd, that which of them soever
Shall first to break ther late sworn *League* endeavour,
Shall both be ruin'd; and, if both make void
Their solemn *Vowes*, then both shall be destroy'd.

Let both remember well, that *Covenant*,
Which they have sworn; and, how much yet they want
Of perfecting their Vowes to *God*, and *Man*;
That they may keep them better, if they can.

Know;

Know ; you have entred into leauge together,
 Not to insnare, but to secure each other :
 And, that your *Treaties*, were not to get more
 From one or t'other, then they had before,
 But, that, thereby, they stronger might be made,
 Against him, who, did all their rights invade.

Know, that your *Covenant* was not contrived,
 That *Christian* liberty should be deprived :
 Or make that for a *Jus divinum* go,
 Which neither was, nor can be proved so.
 Or, to compell men to *renounce, admit* ;
 Or, to accord, as *those*, or *these*, thought fit ;
 (Or, as the best *reformed Churches* had it)
 Ought further then GODS word authentick made it.
 It is not possible that any *Nation*
 Should make a *vow*, upon consideration,
 To pin their *Faith* upon anothers sleeve ;
 Things to professe, which they cannot beleeve ;
 To practise, what their consciences abhor,
 And what they find, no lawfull warrant for ;
 But, sure their meaning was, men should assay
 To get the truths perfection if they may,
 Till otherwise, they find it ; to adhere
 To those as truths, which truths to them appeare ;
 That, from compulsion, all men should be free,
 Where *doubtings* are, till they decided be ;
 And, that, your *vow* injoynd none to do,
 More, then their *pow'r*, and *place*, oblig'd him too.

Let both remember, that, they vowed have
 The *Person* of the *King*, from harme to save ;
 His honour to preserve (and what belongs
 To him, of right) from violence, and wrongs :
 But, this remember, too, that, when you made
 This *vow*, you likewise, resolutions had,
 That, therein, his protection should extend,
 No further, then you thereby might defend

The

The *Kingdomes* priveledges, and maintaine
Those rights, which to the *people* appertaine :
For, els, you shall betray your greatest trust,
And, prove but hypocritically just.
Remember, you have vowed to endeavour
To bring to publike triall, whomsoever
You shall discover, either to divide
The *Kingdomes*, or, to make the *people* side
In factions ; and, that, you have vow'd to strive
(As you are able) that, they may receive
Due punishment : And, mark, if you have bin
As faithfull, as you promised therein.

Halt not 'twixt two opinions, as ye do ;
If *Baal* be to be serv'd, let it be so.
Either, you have a pow'r, or you have none :
If none ; why act yee, still, as ye have done ?
Either your *King*, or *you*, deserveth blame :
If you have traitors been, repent the same ;
Acknowledge it ; submit, implore for grace ;
And let him take againe, his *pow'r* and *place*.
If he, as much demerit, as you say ;
Do not your trust, and your owne lives betray ;
But, quit your selves like men, and do your best
To vindicate their cause, who are oppress'd.
If both be faulty, then, let both amend ;
Lest, both be quite destroyed in the end.
If, you have drove the naile unto the head,
There clinch it ; let no more be done, or said :
For, why should this brave *Island* be destruid,
That in the mean time, some should be imploid
Thereby to raise themselves ? and, to prepare
Well-feather'd nests, perhaps, some otherwhere ?
Those evill Counsellors, which late appear'd
To be about the *King*, may now be fear'd
To be among your selves ; and, they of whom
The *King*, was made most fearfull to become,
Have

Have now compli'd with him ; and, justly may
King, People, Scotch, and English, if they weigh
 What hath been done, shake hands, and well agree ;
 For, they are all, as like, as like can be.

Come, come, repent together, and forgive ;
 For there's no other means, in peace to live ;
 And, when you are forgiving, let all share
 A part of *Mercy*, who repentant are.
 Let, our seduced *Irish*, who, among
 The rest, are yet involved in the throng
 Of murth'rous Rebels ; but have guiltlesse bin
 Of their inhumane, and loud crying sin,
 Find some Gate open, whereby they might gaine
 An entrance, your forgivenesse to obtaine ;
 (Upon repentance, and on evidence,
 Produced, differencing their offence :)
 For, some of them assisted, to their might,
 Their *brethren*, in their terrified flight,
 Against destroyers ; and in secret stood
 Betwixt them, and the seekers of their blood.
 Some of them, then, so far forth as they durst,
 Releev'd them in their hunger, and their thirst ;
 Cover'd their nakednesse ; and them convey'd
 (From those, by whom they should have been betraid)
 To *Townes*, and *Ports*, wherein they might avoid
 That rage, whereby they had been els destroy'd.

If these, withdraw themselves, and back recede
 From them whose hands in blood were deeply di'd ;
 Receive them unto mercy ; that, you may
 By justice, therewith mixed, take away
 That *Kingdomes* guilt ; and, put a difference
 Betwixt the *smaller*, and the *great offence*,
 That, they, whom other men did hurry on,
 Against their wills, to be with them undone,
 May find a passage out of that distresse
 Which they are in, by others wickednesse ;

And,

And, that *repentance*, may not be without
A comfortable hope of some good fruit,
To ev'ry *sinner*, when he shall endeavour
A *reformation*, at what time soever.

By this course, you shall make the freer passe,
For your owne selves, unto the *Throne of grace* :
By this *course*, you shall greatly weaken those
Who, are your willfull unrepentant foes ;
And, strengthen much their hands, who have been true
To GOD, unto their *Countrey*, and to you.
It may be, too, fullfil'd shall be, thereby,
That antient well knowne *Irish Prophecy*,
By which, unto that *Nation*, 'twas foretold,
That, there would come a time, wherein they should
Weepe ore your English Graves : For some, no doubt,
Already, tears of pittie have powr'd out ;
Ev'n when they saw the cruell butcheries
Of guiltlesse *Englishmen*, before their eies ?
And, now, shall ore their Graves, for their offence
Shed tears again, through heartie penitence.

Let those dissenting *Parties*, and those *Factions*
Which, long have multiplied your *Distractions*,
Leave of those many *names* of *separations*,
Of scorn, and disesteem, which in these *Nations*
Do now abound, and wherewith you provoke
Each other ; and, whereby the peace is broke,
And malice nourished : for they prolong
Your *discords*, by a still renewing wrong.

Let, not all those, who term d, of late, have been
Malignants, find that *name*, still set between
Themselves, and others, when they have assaid
To make amends, and their redemption paid.
For, by that *Bar*, you keep the *Breach* unclosed
'Twixt them, whose quarrells might els be composed.
For such of them, as only were misled
In judgement, have not thereby forfeited

Their

Their honestie ; as all those men have done
 Who wilfully, and knowingly went on.
 Nor, halfe so much as those, who have compli'd
 With both sides ; or, been false to either side.
 Yet, trust them not with *pow'r*, till you have tri'd
 Their truth ; and, till your *Peace* is fortifi'd.

Let *Innocents*, defend their reputations,
 As freely, as *Knaves* make their accusations.
 Good turnes vouchsafe, to honest men sometime,
 As willingly, as you do mischieve them :
 For, to undo a man, you soone give ear ;
 Have tongues to speak, and leisure time to hear,
 Within an houres warning ; but, before
 You heare him for his good, a yeare, and more,
 Yea, sometimes three, four, five, consumed be,
 Yet neither end, nor hope of end, hath he.
 Let those who for your *service*, fit are knowne,
 Both by abilities, and courage showne ;
 Those, who for you, their lives have hazarded ;
 Contributed, and lent their childrens bread ;
 For your sakes, brought themselves, and families
 From plenty, to extreme necessities, (them,
 (Through want of that respect, which you should show
 Till you have means to pay them what you owe them.

Let those, not like old shoes, be hurled by,
 As if they were not worth your memory,
 Or fit for nothing ; when malignant *Jacks*,
 Who laugh, and jeere at you behind your backs,
 Can fill so manie places ; and grow rich,
 Whilst better men, lie starving in a ditch.
 If spent your *Treasure* be, then let them share
 In your *Employments*, till you abler are
 To pay them what is due ; So, you shall ease them :
 So, you, with hope of better, shall well please them :
 So, you, in life, and health, may then sustaine,
 Till you have need of honest men againe :

For,

For, when their *Countrey* wants help, these, are they
Who will not faile her, though them faile she may.

Take these last words among you, where they fall ;
And, as occasion, make them usefull shall :

For, your *confusion* so confoundeth me,
That want of method, may accused be
Where all is well intended ; and, where nought
Is more, then may be profitably taught,

Let those among you, who desire to plead
For *Christian Libertie*, take serious heed
They make not passages, which may let in
Licentiousnesse, and *Liberty of sin*.

Let them not seek to ratifie *Devotion*,
To nothing but an *incorporall notion* ;
Lest, if no place for *shaddowes*, they allow,
They never come their *substances* to know :
Lest, if too far away, from *Formes* they fly,
They fall into some fowle *deformity* ;
Or lest, when they think purest *light* to see,
They blinded by an over-weening bee.

And *you*, who think, that by a *Law-Divine*
There is, one outward *forme* of *Discipline*,
To be observ'd of all men ; and, but one
That can be lawfull ; which, by you alone,
Is now in practise : somewhat bear I pray,
With such, as cannot yet, approve your *way*
To be infallible ; or, give consent
To make essentiall, what's different.

When you possesse the *Wheat*, brawl not for *Darnell*,
Fight not for shells, when you enjoy the Kernell.

If to the true *Foundation* they adhere,
Against their *buildings*, be not too severe ;
For, if the *Structures* they erect thereon,
Be *Gold*, and *Silver*, they have wisely done :
If *Straw*, and *Stubble*, theirs will be the losse ;
The *Fiery-triall*, will consume the drosse ;

And,

And, they themselves, (though from perdition free)
Will in themselves, enough afflicted be.

With love and kindnesse, seek to bring them in,
Who, by misse-teaching have deluded been :
With patience, and long-suffring wait upon
Your *Brethren*, as on you, your GOD hath done ;
And, if their errors be but imperfections,
And not of malice, let your good affections
Be exercis'd thereby ; and, then perchance
Your *Charity*, shall cure their ignorance,
And, sooner win them, then your indignation,
Severitie, or bitter provocation.
Compulsion often formes an *Hypocrite*,
But never makes the *will*, or *heart* upright :
And he, that would not vaine conclusions try,
The *conscienc*es of men to rectifie,
Must act, by somewhat which is more divine,
Then *torments*, or a *Formall Discipline*.

Speak not in *Tempests*, when you would reforme ;
GOD, oftner comes in *Calmes*, then in a *Storme*.
Ill words, corrupt *good manners* ; and, there flowes
From jeerings, brawlings, from your brawlings blowes ;
And, many times, the woundings of your swords,
Break not the *peace*, so much as bitter words.
Provide therefore, as wisely as you may
To take provoking speeches quite away ;
Especially among those, who pretend
The Cause of God, and goodnesse to befriend :
For, they, who cannot their sharp *tongues* restraine,
Professe, and talk of *Piety*, in vaine. (tongues,
Yea, they, who are *Truths* Champions with their
And want true love, have done the greatest wrongs.
Let not your *Supreme City* over-swell
That *Mediocrity*, which heeded well,
Would more secure her safety, more enlarge
Her honour, and diminish more her charge.

Though

Though she be great, let her not seeke to awe
Those, who, to her, and all the rest give law.
Though she be rich, let her not trust unto
Her riches ; lest at last, they her undo.
Though she be strong, let her not boast therein ;
For, some, by their owne strength, have ruin'd bin.
Though she be wise, let her not think to fool
Her *Tutors*, and to set them new to school :
But, let her *motions*, be in her owne *sphere*,
According as her owne occasions are ;
Let her advance her *tradings*, without wrong
To *priviledges*, which to all belong :
Endeavour, by continuall watchfulnesse,
Both how, she may prevent, and how suppress
Sedition, routs, and tumults : for these be
The bane of Cities : and I do foresee,
(Unlessse, prevented ; by good takeing heed)
That then a mischief, may to you proceed,
Whereby, you more may suffer, in one hour,
Then in an whole yeare, by a *Martiall pow'r*.
Returne to your first love, and be not jealous
Of those, who mean you well, or over-zealous
In prosecuting, or beleeving, all,
Which your pretended Lovers counsell shall.
Contribute that proportion of due aid,
For, *publike safety*, which on you is laid,
According to the Portion of the blessing,
Which is thereby, preserv'd, in your possessing.
With praiers, and obedience, them assist,
Who stand up for the common Interest,
And take good heed, lest those who shall pretend
Your benefit, may drive some other end ;
And, overthrow the *common peace*, and *you*,
By those proceedings, which they now pursue.

You have done well, and bravely ; loose not then
Your thanks, and your deserved praise, agen.

G

You

You, of the *Souldiery* ; Men of the Sword,
 Receive you Orders too, and take a word
 Of good advice : for much it will concerne
 The *publike weal*, that you your duties learne.
 Neglect not *discipline*, thereto adhere ;
 And, therein, alwaies rather be severe
 Then too remisse : for, when an Army shall
 Into disorder and confusion fall ;
 Destruction to it selfe, it will become :
 And, of all enemies, most perilsome
 To *publike safety*. And, 'tis better far
 (Whether it be in time of peace, or war)
 To suffer, by obedience to good *order* ;
 Then due redresse, by *mutinie*, to further.

Remember, that, you were not arm'd or paid,
 To do your own work, but for publike aid :
 And, that, you to your Officers are bound,
 No further, then while faithfull they are found
 To those, who have intrusted them ; and, that
 If they oppresse, ther's meanes to regulate
 What is amisse ; and, pow'r that may restrain
 Their insolencies, if you shall complain.
 Think not your felvs their *creatures*, as some name you :
 For such an attribute doth much defame you.
 There is in them no power of *creation*,
 By *dignity*, by *place*, or by *Relation*,
 Whereby they any creatures can produce,
 But sonnes, and daughters, or fleas, wormes, and lice :
 And these, are (properly) but generated,
 Or, els, by their corruption propagated.

Delay not publike peace, by private hate ;
 Each others noble actions emulate,
 Out-vie, but them envie not ; neither crosse
 Each other, to your countries further losse.
 Upon your foes, ther's honour to be got
 Sufficient, with your friends then, quarrell not.

Seek

Seek not, to be aveng'd, for that offence,
Upon the *publike*, which your *innocence*
By private hands hath suffred ; measure not
Your merit, by the *conquests*, you have got ;
But, by that worth, which truly is your owne,
And, in your heart lies, to the world unknowne.
Judge not of *worth*, by actions, and events,
(Which fame, it may be, falsely represents)
But, by those *Principles*, and reall worth
Whereby the heart is rous'd and carried forth
To noble undertakings : Fame that's won
By having gain'd the lot of leading on
Your *English Mastives*, (on whose side befell
A victorie, whose author none can tell)
Is but of small esteem ; for, when confusion
Hath brought their skirmishes unto conclusion,
He, many times, who merited but shame,
Of all that victorie, shall beare the name ;
And, then, opinion ev'ry day doth add
Advantages, till he at last is made
So arrogant, that he begins to dream
Himselfe to be, what, some have fanci'd him ;
And, so to act, that they whom he deceiv'd ;
Shall soone find, what of him should be beleev'd.

Be none of these, for, you have lately seen,
How, such *false fires* extinguished have been ;
And, when with glory, to ascend they think,
How, quickly, they descend, in smoke, and stink.
Fall not from that, which you have well begun ;
But, persevere, untill the work be done.
An *instrument*, you are, but nor the tongue,
Nor *eye*, to whom, direction doth belong :
Therefore assume it not ; but keep them free
By true obedience, who your keepers be.
And be assur'd, that, if you shall comply
With any to advance a *tyranny*

G 2

Of

Of any kind ; or, up to raise, thereby,
 Licentiousness instead of Liberty :
 GOD will let loose a *spirit* ; which will soon
 Un-nerve your *Powers* ; make it night at noon ;
 Destroy you with a fillip, all together ;
 Puffe you away, like th'atoms of a feather.

And you, who (if you arrogate it not
 Unworthily) are *Stewards*, for the Lot
 Of GOD's *Anointed* ; heare a word or two,
 To mind ye, what ye know ye ought to do.
 You see, to what confusion all is brought
 By those men who themselves have onely fought :
 And, what destruction will succeed thereon,
 If in divided paths you still go on.
 You know, what meanes, and what advantages
 You have, to keep out, or to fetch in *peace* :
 And, I acknowledge some of you have walked
 The way of *peace*, as well as thereof talked :
 And, *trumpet*-like, have rais'd your voices high,
 To wake these *Nations* from their *Lethargie*.
 Let all doe so ; and joyntly undertake
 To helpe repaire the *Breach* they holpe to make ;
 And not contend for that which neither *was*,
 Nor *is*, nor ever can be brought to passe.
 Make not those things infallible to be,
 In which so many millions disagree :
 Make not those things *Essentials* to appeare,
 Which in themselves but *Circumstantialls* are :
 And, beare with them (since they the woe must bide)
 Who give offences that you may be tri'd.]

Your *Temporalities*, claime by your *Law*,
 To be your due ; and labour not to draw
 Conclusions for your selves, from inferences,
 Which make not warrantable your pretences :
 For, all your claimes, by Ceremoniall dues,
 Or Customes, appertaining to the *Jewes*,

Availe

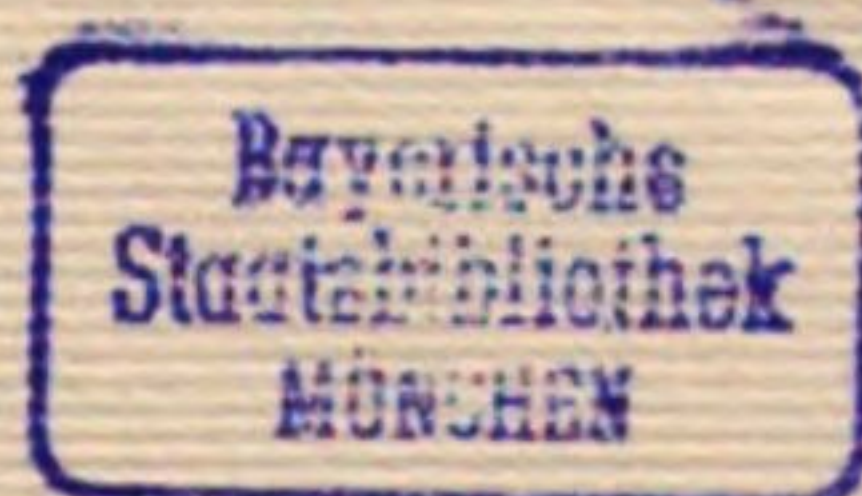
Availe you nothing ; but enfeeble rather,
Those Arguments, which from their *Rights* you gather.
You may as well reduce them back againe
To *Sacrifices*, and to entertaine
All other *services*, now *obsolete*,
As, get some things, which you have hope to get ;
And, whereto you the *People* would injoyne
By *humane Law*, as due by *Law divine* : (them,
Which, what they are ; and how from doubts to clear
You shall be told, when you are fit to hear them.

From bitter words, and sharp invectives cease ;
Invoke for *grace*, and then provoke to *peace*.
From all your Pulpits banish all partaking
In *Factions* ; and in weak'ning or strong making
This or that *Party* : and, pull not in, all
Those things, which into controversie fall,
(Or into question) within cognizance
Of your owne *jurisdiction*, to advance
Your int'rest : For, all things that can be thought,
May, by that rule wjthin your pow'r be brought :
And, by that meanes, you may recover more
Then hath been, here usurped heretofore.
Preach Faith, Repentance, Charity, and what
May true belief, and good life propagate.
Be humble, keep more closely to your charge ;
And ramble not about so much at large,
To fetch in fleeces, out of others flocks,
But, be contented with your proper stocks ;
Left, as befell of late, and heretofore,
Instead of greater gaine, your losse be more.
I more might add ; but, you already know it,
Oh therefore, in your practise, also, show it.

You, hear, what I have said, ye *British Nations*,
To further the desired reparations
Of these distracted *Kingdomes* ; and to bring
Your *King* to you, and you unto your *King*,

G 3

If



If *you*, and *he*, the curing will abide ;
 And, for that *Blessing*, now grow qualifi'd :
 Or, if not both, that one of you, at least
 With *Peace* and safetie may againe be blest :
 And live to praise GOD, that you forth are brought
 From that snare, wherewith wilfulnesse is caught.

I have not here deceiv'd you with faire shoves
 From old *Records*, whose credit no man knowes.
 From temporarie *Acts*, worme-eaten found ;
 (Of which, none knowes the reason, or the ground)
 I bring not *Presidents*, that do belong
 To things in *Fact*, which whether right or wrong,
 Were thereby done, there is no certaintie.
 You see, I use no kind of Sophistrie ;
 Nor do attempt, conclusions here to draw
 From cheating quirks, or quiddities of *Law* :
 From abstruse *Principles*, *Authorities*,
 Unknowne ; or, wherein little credit lies :
 From ought, too *Magisteriall* for the season ;
 From fraudfull, or adulterated reason ;
 But meerly, from such *grounds*, and such *positions*,
 As yeeld results, without all just suspitions.
 From *nature*, *common practice*, and those things,
 Whose cleare light meanes of apprehension brings
 To most capacities ; and, (which may best
 Improve them) they, in language are exprest
 So plainly ; that all those throughout the Land,
 (Ev'n Children) that can read, may understand.

And since, men wand'ring in a wood by night,
 When they shall through a Glade, behold some light,
 Take thereby courage, to walk chearly on,
 In hope, their feares, and toyles, are nearely gone ;
 Ile from a *Cloud*, flash out a little gleame
 Of *Lightning* ; and, disclose a little beame,
 Whereby on you a glimmering, shall be cast,
 Of what you may attaine to, at the last :

For,

For, I will shew you, by what *Pedigree*
That *Government*, to you deriv'd shall bee
Which will, at last, these *British Islands* blesse
With inward *Peace*, and outward happinesse.
It was of late, a brieft *Presage* of his,
Who, oft, hath truth foretold : And, it is this.

When, here, a Scot shall think his Throne to set
Above the Circle of a British King ;
He shall a datelesse Parliament beget,
From whence a dreadfull Armed brood shall spring.
That off-spring shall beget a wild confusion ;
Confusion, shall an Anarchy beget ;
That Anarchy shall bring forth in conclusion,
A Creature, which you have no name for, yet ;
That Creature, shall conceive a sickly State,
Which will an Aristocracie produce :
The many headed Beast, not liking that,
To raise Democracie, shall rather chuse.

And, then Democracies production shall
A Moon-calfe be ; which some a Mole do call.
A false Conception of imperfect nature,
And, of a shapelesse, and a brutish feature.
All these Descents, shall live, and raigne together ;
So acting for a while, that few shall know
Which of them gets the Sov'raignty ; or whether
There be among them, a Supreme, or no.
When they with jarres and janglings have defac'd
Your triple-building, and themselves nigh worne,
Into contempt ; they, of one cup shall tast ;
And, into iheir first elements returne :
Five of them, shall subdue the other five ;
And, then those five, shall by a doubtfull strife,
Each others death so happily contrive,
That, they shall die, to live a better life :
And, out of their corruption, rise there shall
A true Supreme, acknowledged by all.

*In which the pow'r of all the five shall bee
 With Unity made visible in three.
 Prince, People, Parl'ament, with Priests and Peers,
 Shall be, a while, your emulous Grandees ;
 Make a confused Pentarchie, some years,
 And, leave off their distinct claimes, by degrees :
 And, then shal Rigteousnesse ascend the Throne ;
 Then, love, and truth, and peace re-enter shall :
 Then, faith, and reason, shall agree in one ;
 And all the Vertues to their counsell call.
 Then, timely out of all these shall arise,
 That Kingdome, and that happy Government,
 Which is the scope of all those Prophecies,
 That future Truths obscurely represent :
 But how this will be done, few men shall see ;
 For wrought in clouds and darknesse, it will bee :
 And, ere it comes to passe, in publike view,
 Most of these following signes will first ensue.
 A King, shall willingly himself unking ;
 And, thereby grow far greater then before.
 The Priests their Priesthood, to contempt shall bring ;
 And Piety shall thereby thrive the more.
 A Parliament, it selfe shall overthrow ;
 And thereby, shall a better being gaine ;
 The Peers, by setting of themselves below,
 A more innobling honour shall obtaine :
 The people for a time shall be enslav'd ;
 And, that shall make them for the future free.
 By private losse, the publike shall be sav'd ;
 An Army shall by yeelding Victor bee.
 The Cities wealth her poverty shall cause :
 The Lawes corruption, shall reform the Lawes :
 And, Bullocks, of the largest Northern breed,
 Shall fatted be, where now scarce sheep can feed.
 You may perhaps, deride what's here recited,
 As, heretofore you other Truths have sleighted.
 But,*

But, part of this *Prefage* you have beheld,
Already in obscurity, fulfill'd :
The rest shall in the time appointed come ;
And, sooner, then will pleasing be to some.
The last *nine* signes, or symptomes, of the *ten*,
Which must precede it, shall appear to men
Of all conditions : But, our *Author* saith,
The *first*, is but in *hope*, not yet in *Faith* ;
And may be, or not be, for, so, or so,
That King, shall have his *lot*, as he shall do.

If all his *sins*, he heartily repent,
God will remit, ev'n all his *punishment* ;
And, him, unto his *Kingdomes*, back restore,
With greater honour, then he had before.
If he remaine impenitent, like *Saul*,
God, from the Throne, shall cast both him, and all
His whole *Descent* ; and, leave him not a man
To fill it, though he had a *Jonathan*.
If *Ahab*-like, his *mourning* hath respects
To temporary losses and effects ;
Like *Ahabs*, then it therewithall shall carry,
Some benefit, which is but temporary.
A *reall penitence*, though somewhat late,
The rigour of his *doome* may much abate ;
By leaving him a *part* of what he had,
When he a forfeiture of all hath made :
Or else, by rooting out those, who in sin
With him, have actually partakers been ;
And, planting in their steads, a *Branch* of his,
Whose *Innocency* no way question'd is.

For, this hath oft, with good successe been done
In Ages past ; not in this *Isle* alone,
But, in most other *Kingdomes* : And, if you
Will in GOD's *Chronicles* but take a view,
Of his proceedings ; you, in them will see,
For what it is that *Princes* changed bee :

Why

Why some lose but a part ; why some lose all ;
 Why, for a time ; why, some for ever fall :
 Why, some shall but for *three descents* remaine ;
 And, how they might have had a longer raigne :
 When *war*, when *pestilence*, when *dearth*, will come
 Upon a land ; when GOD will take it from
 That land againe ; and, how, they may fore-know,
 When, he will bring a *totall overthrow*.

They, who have learn'd to contemplate aright
 Those old *records*, may gaine a true fore-sight
 Of many things, whereby to regulate
 Enormities, both in the *Church*, Ind *State* ;
 Things to *themselves* pertaining ; to their friends,
 Their *Foes*, their *Policies*, their *Fates*, their *ends* :
 And, if this were not so ; what, are to you,
 The *stories* of the *Kingdomes* of the *Jew*,
 Or, of their *friends*, and *foes*, more usefull than
 Those, which concern the realmes of *Powhatan* ?
 Or, so available, as those relations,
 Which memorize the deeds of your own nations ?

But all this is but words ; there must be deeds,
 Ere to perfection any things proceeds :
 You must not everlastingly be stating
 The *Question* ; or, be seven yeares more debating :
 For, ere that time, things will too late be done ;
 Which many fear, will come to passe too soone.
 Expect you, some *third persons*, should between
 The *King* and you, at this time intervene
 To make attonement ? Pray, who should they bee ?
 Who, wisheth you so well ? who, doth not see,
 That, all, 'twixt *whom*, and *you*, there be relations,
 Them qualifying for such mediations,
 May get more, by your *wo*, then by your *weale* ?
 Who knowes not, how with *Friends* most *Friends* now
 And, who perceives not, that those *Mediators* (deal ?
 Have interests, and, many weighty matters,
 Pertaining

Pertaining to themselves, which they'l begin
On such a faire occasion, to hedge in?
And, thereby peradventure they may brign
Great disadvantages, upon the *King*,
Or, on the *Kingdomes*: and perhaps on both,
Which to indanger, *wisemen* would be loth?

What then can be effected? or by whom,
May our desires, now feiseable become?
Since, there is no way open for acceffe,
Nor any meanes admitted for addresse?
The *Parliament*, conceives it selfe abus'd,
In that, their offers have been oft refus'd;
And, seems resolv'd, that they will never more
Send Messages in vaine, as heretofore:
And though the *King*, were now as penitent,
As *David* and *Manasseh*, with intent,
Unfainedly to satisfie, and do
What ever justice doth oblige him to;
VVhat ever, you in reason could require,
To answer, at the full your owne desire;
Or, whatsoe're *affections mortifi'd*,
A *contrite heart*, or *conscience rectifi'd*,
Should urge him to: yet, now, there is no way,
Whereby, this may be manifest, you say.

Despair not *friends*: mind what I said before;
True *penitence*, will find, or make a doore:
Though, it be treason voted, now to bring
Or, carry Message, to or from the *King*:
Although his *person* be retain'd in ward;
Attended alwaies, with an armed *Guard*:
Although strong walls have round inclosed him:
Though rocks far stronger, have surrounded them;
Yea, though the raging, and the roaring seas,
Have also, like a *mote*, incircled these:
Through all these difficulties, I could find
Conveyances, if thereto he had mind,

To

To publish his *repentance* ; and prevaile,
If to performe his part, he should not faile.
Yea, find him meanes, without an obligation
To any *party*, or to any *Nation*,
Or any, but himselfe ; to make his peace,
With honour : and his *Kingdomes* to possesse.

Now, let him neither heed, nor harken to
What other men do say, or what they do ;
For, whatsoever they shall act, or prattle,
(Will be to him, but, fruitlesse tittle tattle)
But, let him sit downe, by himselfe alone ;
And, set down (as, he reads, it hath been done
By King *Manasseh*) most unfain'd confessions
Of all his knowne offences, and transgressions ;
Acknowledge GOD's just dealing in afflicting ;
His *Providence*, and *mercie*, in correcting
So like a *Father* ; and, for his attending
So long time, for *repentance* and amending.
Let him expresse a resolute intent,
To leave to GOD's dispose, the government
Which he hath mannag'd ill ; and to resigne
Himselfe, and *his*, to *providence divine*,
With full assurance, of obtaining place,
In his free love, and alsufficient grace.
This done ; let him, subscribe the same, and spread it,
Before the LORD ; let him with such teares read it,
As may declare, it was his act and deed :
Then, seale it, with a *Heart, which much doth bleed* ;
And, with a *Lion rampant*, so reverst,
That, none may fear, his rage or bloody thirst.
Upon which *acts*, by meanes of your relation,
And, by that *spirit of Communication*,
Whereby, most secret actions, are made knowne,
(When to good purposes they may be shown)
Ev'n at that point of time, they, who have bin
His *opposites*, will feel, some creeping in,

First,

First, *hopes* ; then *Good opinions* ; and at last,
That which will blot out all *Offences* past ;
And make them kill their *fat calfe* ; daunce and sing ;
That, they, have found again their long lost *King*.
Oh, that I could behold that happy day
Of penitence ; and, that behold I may
Both *Parliament*, and *People* meet therein
So truely ; that, their unrepentant sinne
May not, when God hath re-inthroned him,
Prolong their woes, or bring new plagues on them.

But, whom am I, that, either *you*, or *he*,
Should on my word rely, or take from me
Those things which I have said ? know, I am that
Which is your GENIUS cal'd. If, you ask what
A GENIUS is, I will define the same,
According to the *nature*, and the *name*.
So cal'd it is, because, it doth incline
With an affection truely Genuine,
To draw to good, and to withdraw from ill,
Those *Persons*, both in *action* and in *will*,
To whom it doth relate ; and from disgraces,
And spoile, to keep such *Persons*, and such *places*.
A GENIUS, is an incorporeall creature,
Consisting of an intellectuall nature ;
Which at the selfe-same time, a being had,
With that, for whose *well-being* it was made.
And, may be cal'd, that *Angell*, which designeth,
Adviseeth, moveth, draweth and inclineth
To happinesse ; and, naturally restraineth
From harme, that creature, whereto it pertaineth :
And, this am I to you. Then have a care,
My counsells now, with good respect to heare :
For, they, to whom their GENIUS represents,
That which to safety tends, and harme prevents ;
If, then, he shall his good advise neglect,
And, passe it by, with willfull disrespect ;

They

They shall deservedly, be left to those :
Ill Angells, whose direction, they have chose
 And, what will then succeed, they shall perceive
 When 'tis too late, their evill choise to leave.
 Then looking back, he fixt his eyes on me,
 And, said ; my *Secretary* thou shalt be
 To Register, and publish to these *Nations*,
 What counsells, warnings, and what exhortations
God hath vouchsaf'd them ; that what ere betide,
 His *Grace*, or *Justice* may be glorifi'd.

*This being said, my FANCY rose, and drew
 A Curtaine ; wherewith quite beyond my view,
 This apparition vanish'd. And, I took
 My pen, to put in writing, what was spoke,
 And publish it to others, that it may
 Prevent (if possible) your evill day :
 For, till amendment, or destruction come,
 The Beasts would preach, should men continue dumb :
 Yea, what their Genius, now to them doth speake
 If they should sleight it, stones would silence breake,
 To rouse them from their slumbers ; or, to tell
 Succeeding-Ages, how and why they fell.*

When all was vanish'd, and, I left alone,
 Intending, what was willed to be done,
 A feare surpriz'd me ; and, a shuddring took me,
 Which with a long continuing trembling strook me ;
 And my weak heart began to be afraid,
 To doe what I resolv'd ; and, thus it said.

*Observ'st thou not the madnesse of this Nation,
 The rage and fury of this Generation ?
 And, how like Swine, before whom Pearles are throwne,
 They tread the givers of good counsell downe,
 And, teare them into peices, by their scornes ;
 Because they then expected Barley-cornes ?*

For

*For ten to one, ev'n some in whose defence,
These truths are spoke, will want intellignnce
To understand them so ; and foolishly
Charge thee with sland'ring that Authority
Which thou dost honour ; and, which (as this day
Things go) can saved be no other way.
Hast thou nigh forty years been vext and grieved,
By this dull Generation, unrelieved ?
And having for it, ventured thy life,
Undone thy little children, and thy wife,
Left them nor house, nor lands, nor cloaths, nor bread,
Nor ought wherewith they may be comforted,
(In that contagious sicknesse, which this day,
Hath driven all thy comforters away)
Yea, spent all in their service ; and wilt thou
Having obtained words and paper now,
Which promise restauration, hazzard all
Those hopes, by that, which hereby may befall ?
Hast thou full five years toyl'd and tired been
To struggle from the mischiefs thou wert in ;
With much-much difficulty, got at last
Acknowledgments of what forborn thou hast ?
And, probability, that thou perchance
Maist get one half, by giving, for advance
The other moiety ? And, meanest thou
To lose it all again, by doing now
What this Illusion doth intice thee to ?
And everlastingly thy self undo ?
For nothing spoken for the publike good,
Will to thy benefit be understood,
By such as hate thee : And, thou well dost know
That thou maist more be mischiev'd by one Foe
(Who to the publike faithfulnessse pretends)
Then benefited by a hundred friends.
Take heed of this temptation ; thou hast done
Thy share this way. Now let the world alone :
Provide*

*Provide for thine owne safety and thine ease :
 As others do, write those things that may please :
 And thou shalt then be freed from those disgraces,
 That thou hast suffred : there will then, be places
 For thee, aswell as others : and thou then
 Shalt favour'd be, as much as other men.
 Thy peace is made already ; not a tongue
 Doth move against thee ; And, thou shalt ere long
 Of all thy dues be fully repossess,
 If thou wilt let the world do what she list.*

When thus, my owne corruptions from within me,
 Had spoke, from my good purposes to win me :
 Another Voice, as coming from behind me,
 Thuswhispred : SON of EARTH, give ear & mind me.
*Resist thou that suggestion ; let it be
 But as a Serpent on a stone, to thee,
 Which finds no entrance : For, it is the seed
 Of that old Serpent, whereof to take heed
 Thou hast good cause ; since, if his head prevaile
 To enter, he will slip in to the taile.
 And thou a poore flea-biting to avoid,
 Maist with the stings of Vipers be destroy'd.
 Feare not those Bug-beares wherewith fooles are frighted ;
 Nor prize those toyes wherewith such are delighted ;
 Fear not the cruell Tyrants of the times ;
 Nor tast their dainties lest thou aēt their crimes.
 Feare not thy Family shall be unfed ;
 For, he that gave them mouthes, will give them bread.
 He that alreadie hath five years maintain'd thee,
 (Since thou hadst nought left likely to maintaine thee
 Five months) and kept thee all that while afloat
 In storms, though thou hadst neither Oar nor boat ;
 He can aswell preserve thee now, as then,
 With nothing : therefore, seek to him agen.
 Think not thy selfe alone, or without friends ;
 For thousands favour what thy Muse intends :*

The

*The well-affected Members of each House,
Yea, all among them, who are generous,
Will favour thy endeavours ; and, be glad,
That, in these times, an English-man they had,
Whom neither hopes, nor fears, could make affraid
To speake, what he thought pertinently said
For publike safety ; whatsoere he lost :
Or, whose designe soere was thereby crost.*

*He, that in times past, did secure thee from
Thy foes ; will do the same in time to come :
For, that thou maist believe he will do so,
Already five successions, in a row
He hath destroy'd ; who, causlessly had sought
Thy ruine, Some, of them, (who, lately brought
A mischief on themselves) now rooted bee
From dwelling, where they persecuted thee :
The sixth is also ripening to be sent
To follow them, unlesse they shall repent.*

*They, whom thou fear'st, if thou shalt constant be
In good resolves, will be afraid of thee ;
For, GOD shall put the feare of thee on those
Who to thy principles, and waies, are Foes ;
Or else, at least, they shall still slumber on ;
And, let thee speake in vain, as they have done.
Discourage not thy selfe, as if thy paine
In these indeavours would be quite in vaine ;
For, GOD will make thy weary Pilgrimage
Bring some advantage to this present age,
Or to the next. To this work thou wert borne ;
And, when thou to thy Fathers dost returne,
It shall not grieve thee, that thou hast bestowne,
More time for publike good, then for thine owne.*

*Thy Faculties were not confer'd on thee
For no Imployment ; nor imployd to bee
In flattering fools : nor, as at first it was,
To praise the fading beauties of a face :*

H

Or,

*Or, play with those affections, which infuse
 The vaine expressions, that pollute a Muse ;
 But, to provoke to vertue : to deter
 From vice, all chaste affections to prefer ;
 GODS Judgements to declare ; his righteousnesse
 To magnifie ; his mercies to confesse :
 And, whilst thou to this purpose art imploy'd,
 Fear not to be undone, or be destroy'd :
 For, by undoing, thou shalt be new-made ;
 By thy destruction, safety shall be had :
 And, if this Generation shall pursue
 Thy love with hatred ; or with-hold thy due ;
 It shall be one addition to their doome,
 To be the scorn of ev'ry Age to come.*

This reconfirm'd my *Spirit* ; and I found
 My heart with fearlesse courage, to abound.
 With resolutions, I was fortifi'd ;
 And, throwing all my owne affaires aside,
 Which most concern'd me ; I, to write begun
 What I had heard : and, now, the worke is done,
 My Conscience is discharg'd ; my heart is eas'd ;
 And, therein come what will, I shall be pleas'd.

Terræ Filius.

To

To the Parliaments.

I T is not *feare*, in me ; nor it is shame,
Which makes me, at this time, conceal my *name* :
But, humble modestie, and conscioufnesse,
Of that knowne frailty, and unworthinesse,
Wherewith my *Person*, outwardly is cloth'd,
Oft, makes my selfe, ev'n of my selfe so loth'd,
That (not without good reason,) I suspect
My purposes, may find the lesse effect,
If, ere you tast the fruit, I let you know,
In whose poor Garden, GOD, hath made it grow,
For, many times, the best wine pleaseth not,
Unlesse, we like the *Drawer*, and the *Pot*.
A homebred *Simples* vertue, few will owne ;
A *Doctor* seemes best skil'd, that is unknowne :
Yea, miracles, by *Christ*, were seldome done,
Where, he reputed was, but *Iosephs* son.

How ere it please, or may be understood,
I dare aver, my purposes were good ;
And, that, hereby, you have advantages
To do your *selves* an *honour*, if you please.
Therewith, you *profit*, likewise, may receive,
If, thereunto, but those respects you give,
Which are, in equity, to those things due,
That will both *profit*, and much *honour* you.
GODS *will be done* : and, if your *will* agree
With his, then, let your *will* be done on mee.

H z

Aliquid

Aliquid ex improvizo

THE *Author* will not, now, this *Poem* send
 Unto the *King*; because it may offend.
 But, if to give it, he had lawfull way,
 He downe would kneel; and, thus would humbly say.

Dear Sir, be pleased to peruse this *Book*.
 With undistempred, heart, and gracious look;
 And, though some *Passages*, may harsh appear,
 Read out with patience, what is written here:
 For, as with you, and your *affaires* it stands,
 My due allegiance, strictly me commands,
 That, I should plainely deal, and boldly do,
 What, my well meaning heart did prompt me to:
 And I have hope, you shall receive by me,
 A wholsome *Pill*, although it bitter be.

I could not flatter, when you were at height:
 Nor would I to your *sufferings*, add the weight
 Of halfe a graine, (to purchase my own health,
 Though I were sick) for all your former wealth.
 So tender am I, and so much afraid,
 To lay on more, where GOD enough hath laid;
 Till I may be assur'd, that you contemn
 His mercies; and proceed, in spight of him.
 And, I, had now been pleas'd, with words more calme,
 To have exprest my mind; and with soft *balme*,
 To have anointed you; but that thereby,
 Some (who, it may be, have an evill eye)
 Might find occasion to obstruct that cure,
 Which, by this course, may speedy be, and sure.

Your wisedome findes my meaning, if your heart
 Hath any sympathizing with my art;
 And, I shall soon perceive it, when I know
 What countenance you hereupon bestow.

If

If I discover not an operation,
According to my honest expectation,
I shall desist. But, if respect you give
To my intent, in this sharp *Corrosive*;
I shall endeavour, to provide a *dos*,
That may close up your wounds, repair your losse;
And, give you good assurance, in the end,
That, he who seem'd your *foe*, hath been your *friend*:
Yea dares be so; if you dare be your owne,
Though, ten times more affliction, prest you down;
And act for you, as far as he is able,
His part, of *Mouse* and *Lion*, in the Fable;
Though both his foes, and yours stood looking on him,
And, threatned all the spight that could be done him:
For, with a *Theefe*, that Penitent shall be,
A *Crucifying*, undergo would he,
Much rather, then enjoy his preservation,
With *Barabbas*, by publike acclamation.

Quæ nocent, docent;
BUT,
Ex nihilo nihil fit.

FINIS.

Faults escaped.

SOME faults, have been committed by the *Printer*;
Some, have escap'd the *Author*, peradventure :
The first, correct your selves, as you shall find them ;
The last passe by, as if you did not mind them,
Forgiving, as of him, you are forgiven ;
So, we shall all be friends, and reck'nings even.

Errata.

Pag. 49. lin. 12. read *Square out*. lin. 32. r. furnish'd be.
p. 52. l. 2. read could receive, l. 8. read them of, p. 53. l. 8.
read griev'd, p. 54. l. 12. read, they seem. p. 55. l. 9. read all
men, p. 57. l. 3. read 'Tis I, (this. l. 27. read yerning p. 59.
l. 24. read those, p. 61. l. 6. read 'tis not, p. 67. 5. let ev'ry.
p. 68. l. 7. projected, p. 80. l. 6. read beget. p. 84. l. 3. of any
sense.

1659.

Salt upon Salt.

[HAZLITT, No. 72.]

1020

Salt upon Salt

By the Author

Salt upon Salt :

Made out of certain

INGENIOUS VERSES

Upon the Late

STORM

And the Death of His

HIGHNESS

Enfuing.

By which *Contemplative Object*, Occa-
sion is taken, to offer to Consideration the pro-
bable neer approaching of greater *Storms*,
and more sad *Consequences*.

By GEO. WITHER, Esquire.

SALT *seasons all things*, saving onely those
Which must feed *Fishes, Maggots, Dogs and Crows*.

*Read it, and heed it, For you need it ;
And so, God speed it.*

London, Printed for *L. Chapman*, at the Crown in Popes-
Head-Alley, 1659.



To the
R E A D E R.

*O*ccasion *from a* trifling Object *springs,*
Once more, to offer heed of serious Things,
For, by perusing some late printed Rimes,
That, which may much concern the present Times,
Was tender'd to my Thought; and *what to me*
Was offer'd, shall to you now offer'd be.

When I began to know the World, and Men,
I made Records of what I found them then,
Continuing ever since, to take good heed,
How they stood still, went back, or did proceed,
Till of my Scale of Time, *ascending* Heav'n,
The Round I stand on, maketh ten times Seven;
And, being likely, now, ere long to leave them,
A Memorandum, I intend to give them,
Of what, this day, they do appear to me,
As also, what they may hereafter be;
(According as they shall direct their Course)
That, whether they are better grown, or worse,
It may be to GOD's Honour *seen and read,*
(What ere befalls) when they and I, am dead.

A 2

When

To the Reader.

*When in this Isle my Muses first were known,
The heads of VICE were not so Monstrous grown,
(Nor then so numerous) as now they be;
For, Cerberus in those dayes had but three,
And Hydra seven: At present, they are more
In Number, and more Large, then heretofore:
So that these Monsters, for whose overthrow
I was engag'd, nigh fifty yeers ago,
Are grown so formidable, that, they make
The Fortresses of Moral Vertue shake,
And, yield at present, work enough to do,
For Hercules, and Mighty Sampson too.
Yet I have lost no Ground, but kept the Field;
And will, till I have Conquer'd, or am Kild:
For, though some daily fall off, who pretended
Adherence to the Cause which we defended,
(And though my Elder Brethren do but flout me)
I find an Unseen Army, pitch'd about me,
Which takes my Part, and will effect at length,
That, which is far beyond my single strength:
And, he, who dies, in making good his Place,
Though he prevails not, dies without Disgrace.
The List, I enter not, with guileful Charms,
Of Humane Eloquence, nor with such Arms
Defensive, or offensive, as were brought
By them, who have of late, our Battails fought;
But onely with a Sling, Stones, and a Staff,
At which my Friends jeer, and my Foes do laugh;
Yet (mark the Sequel) for, a day will come,
That shall place Justice in the highest Room;
That*

To the Reader.

*That, they who by their Brethren were envide,
(Or by their Masters wronged) shall be tride ;
That those Poor People, who oppressed be,
In Body, or in Conscience, shall be free ;
And, that, though this be scorn'd, it shall be sed
Whilst I am Living, or, when I am Dead,
That, by those, now-contemned Pebble-stones,
Which I have flung, there will be Broken-Bones,
And Bruised Braines, which did to some of those
Prove Mortal, who have been my Countries Foes.*

*Mean while, I'll prosecute what I intend,
Not much regarding what a Foe, or Friend,
Shall either Counter-act, or Counter-fay,
But, bear their Spights, and Cenfures as I may.
Nor to my Theam will I so close be tide,
As not, sometimes, to make a step aside,
To take in that, which may conduce unto
The Work, which I in chief, intend to do ;
But, act as my INSPIRER, moveth me :
For, I'm by Him inspir'd, not He by Me.
And therefore, here, before I take my leave,
I'll warn you, (lest your thoughts I may deceive)
That Method not to look for, which by those
Is used, who exprefs their Mindes in Prose ;
For, Things, not in pre-meditated Thought,
(To me upon a sudden, being brought)
I took in, as they came ; and what they were
Oft knew not, till in Words, they did appear :
Which having signifi'd, you may thereby
Guefs, what to judge of them, as well, as I ;*

And,

To the Reader.

*And, whether, that should not your hearts incline
To think, there's somewhat in them more than Mine.*

*Last Year, I sent a FLASH, which is let pass,
Unheeded, as a Thing that never was :
Now follows the Report, or Clap of Thunder,
Which have been seen and heard, thus far asunder,
To give the longer Warning ; for the SHOT
And THUNDER-BOLTS, (if Grace prevent them
Will next year fly among you: GOD amend us, (not)
And, then, I am assur'd, He will defend us.*

Your

Servant and Remembrancer,

GEORGE WITHER.

SALT

SALT upon SALT:

Made out of certain ingenious Verses
upon the late *Storm*, and the *Death* of His High-
ness ensuing; by which *Contemplative Object*,
occasion is taken to offer to confide-
ration the probable neer approa-
ching of greater *Storms*, and
more sad *Consequences*.

The said *Verses* are these that next follow, according
to the *Author's* printed Copy.

W*E must resign; heav'n his great Soul doth claim,*
In Storms as loud as his Immortal Fame;
His dying Groans, his last Breath shakes our
And, Trees uncut, fall for his Funeral-Pile; (Isle,
About his Palace, their broad Roots are tost
Into the Air; so, Romulus was lost;
So, New-Rome, in a Tempest, mist her King,
And from obeying, fell to worshipping.
On Oeta's top, thus Hercules lay dead,
With ruin'd Oaks, and Vines about him spread:
Those, his last Furie, from the Mountain rent,
Our dying Hero, from the Continent
Ravish'd whole Towns, and Forts from Spaniards reft,
As his last Legacy to Britain left.
The Ocean, which our Hopes had long confin'd,
Could give no Limits to his Vaster Minde.
Our Bounds inlargement was his latest toil,
Nor hath he left us pris'ners to this Isle;

Under

*Under the Tropick, is, our Language spoke,
 And Part of Flanders hath receiv'd our Yoke.
 From Civil-Broiles, he did us dis-engage,
 Found Nobler Objects for our Martial Rage,
 And with wise Conduct, to His Country shew'd
 Their Antient Way of Conquering abroad.
 Ungrateful then, if we no tears allow
 To Him, who gave us Peace, and Empire too.
 Princes, who fear'd Him, griev'd, concern'd to see
 No pitch of Glory, from the Grave is free:
 Nature herself, took notice of His Death,
 And, sighing, swel'd the Sea, with such a Breath,
 That, to remotest shoars, her Billows rowl'd,
 Th'approaching Fate of her great Ruler told.*

*The Result, occasioned by the preceding
 Theam.*

*A Way with self-respects; For now of late
 My Private, and this Publick Weals Estate
 Are much alike; and both of them, to me
 Seem in their Crisis, at this day to be,
 Threatning a Sudden Ruine, if much further
 Confusion spreads, before reduc'd to Order.
 My Genius therefore, doth my Heart incline
 To seek that Weal, whereon dependeth mine,
 Left, whilst for Private welfare, I endeavor,
 That, and the Publick Peace, be lost for ever.*

*This to prevent, (though some will think I dream)
 There is occasion couched in this Theam:
 And (notwithstanding, much it may be fear'd,
 That, what it shall produce, will not be heard,
 Among the tumults and confusedness
 Which now abound) it will have some Success:*

For,

For, otherwhile, by *Trifles*, that is wrought,
Which could not by great *Powers*, to pass be brought.
A *small shrill whistle*, in a *Storm*, becoms
More signal then the beating of great *Drums*:
And, who knows not, (he breathing thereinto)
What, by a *Ramshorn Trumpet*, GOD, may do?

Our late *loss*, doth on me to call begin,
As if I somewhat were concern'd therein,
And had a part to Act, wherein I may
Supply, at least, a *Fools part* in the *Play*.
And, since *occasion* given there is none,
I, of my own accord have taken one,
Which, if a causeless anger, it provoke
To mischief me, the care's already took;
I am too *low a mark* for *Supreme Pow'rs*,
Too *high*, to dread an *equal* when he low'rs.

The *main prop*, of this *Government* is gone,
The *Stone*, our *Master-builders* built upon
Is now remov'd; and, either I mistake,
Or, all that's built thereon begins to *shake*,
And quite afunder too, will fall at length,
Unless upheld, with more then *humane strength*.
No former *Prince*, whose *Actions* yeelded matter
So worthy of a *Muse* that would not flatter,
Di'd at a time, wherein there liv'd so few
To give him that, which justly was his due,
(Without a *diminution* or *excess*,
Either of which, makes *great things*, to seem *less*)
For, having view'd most *paper-monuments*,
Whereby the *Fancie* of this Age presents
His *Fame* to memorie; I finde their *Rimes*
Are so distracted, as if with these *times*
Their *Authors* sympathized in their wit,
And knew not what they *meant*, nor what they *writ*:

B

Else

Else, doubtless, none had fail'd so in expressing
 His *purpose*, as to *curse*, instead of *blessing* ;
 As he, whose *Poëm-elegiacal*
 Is clos'd up, with the name of *Ferubbaal*.

Some, so maliciously *Invectives* write,
 As if their *Pens*, in Juice of *Aconite*
 Were dipt (or rather in more venom'd matter)
 So opposite to that, which they who *flatter*
 Hide underneath their *tongues*, that, in the stead
 Of shewing hatred only to the *dead*,
 They, *living men* impoyson through the *ear*
 When their *uncharitable Charms* they hear :
 For, these have not alone in *scurrile Verse*,
 Blur'd him with what their malice could asperse
True, or *untrue* ; but, also, take GOD's roome,
 Dare to pronounce his *everlasting Doome* ;
 And, wickedly, with *Damned souls* in Hell,
 (As others do with *Saints*) him parallel :
 Which argues an Intention, to defame
 The *person*, though he merited no blame.

Some others, on that *subject* wantonize
 As if their *Muse* were hawking Butterflies :
 Some, are all *Oyl* : some, have but this *one fault*,
 The want of *Sulphur*, *Mercurie*, and *Salt* :
 And, few of them, save he, whose *lines preceding*,
 I make my *Text*, afford ought worth the reading :
 And, they now put me into such a *fit*
 That, if I have not much more *Grace* than *wit*,
 It may to harsher *Censures* me expose
 Then any one of them, yet undergoes. (whence

Except *Obscene Verse*, (and strong lines, from
 Are hardly screw'd *intelligible sense*)
Strains like to this, these *Times*, best prize to praise ;
 And, 'tis a *smart neat Peece*, ΘΠΙΚΙΟΝ says :
 Which,

Which, I deny not ; for, it mounts as high
 As any *English Pegasus* can flie,
 And, is as *well-pac'd* : But he feels the Reins
 Lie loose upon his Crest, and *overstrains*,
 To know, what best the *season* doth befit
 With his *own Ends*, this *Author* wants not wit,
 And, I believe, takes much more care than I,
 What will best please, and wherewith to complie ;
 Though I, have more then forty years and five
 Found, that my *Course*, is not the *Course* to thrive.

These *Verses*, which to make my *Theam* I chuse
 Are but the *sportings*, of their Authors *Muse*,
 And seem to me like *Knacks* which in a Hall,
 I've seen hung up, for *Flies* to play withall.
 These are *Wits* bubbles, blown up with a Quill,
 Which *watrie-Circles*, with *weak-Air* doth fill ;
 Or, like a *squib*, which fires, and cracks, and flies,
 And, makes a *noise*, that little signifies.

I, envie not his *Fame*, who is deceast,
 Nor ought, whereby, it may be more encreast :
 I, never suffred ought by his Displeasure ;
 But, did enjoy his *Favour*, in some measure,
 Which he knows, unto whom all things are known,
 I, more employ'd for his *weal*, then mine *own*,
 And, disadvantaged my *self*, to do him
 Such *services*, as, I thought, I did owe him.

For these respects, none justly can suppose
 I grudge him ought, which may by *Verse* or *Prose*,
 Be added to his *Fame* ; or, that the *Mome*
 I'll play, by carping, or detracting from
 Another's contributions, if I see
 They are in truth, what they may seem to be.
 I, should be pleas'd that those *Lines*, which precede,
 (With what else doth relate to him that's *dead*)

B 2

Whereby,

Whereby, some think, he may be honor'd much,
 To all who hear, or view them, might prove such,
 That, no occasion might from them be took,
 Of what, to his dishonour, will be spoke ;
 Or, to encrease those *Vanities* which are
 Already, multiplied, over far.

I, therefore, now expect to be excus'd
 Although at this time, I have nothing *mus'd*,
 That, may concern him, in the *common mode* ;
 For, in that *place*, he, now hath his abode
 Where he regards not *Bawbles*. *Praises*, there,
 Or *Flatteries*, no whit regarded are ;
 The most *enchanting Charms*, there, cannot charm him :
Detractions, or *Invectives* cannot harm him ; (shame
 To write those *Truths*, which might have done him
 Whilst here he liv'd ; or gain'd the Writer blame,
 Ought, now to be declar'd as well as those
 From whence his highest *commendation* flows ;
 And, that may settle *Peace*, now being spoken,
 Which in his life-time, might the *Peace* have broken.

The *sacred-Pen-men*, future times acquaints,
 Not only with the *merits* of the *Saints*,
 But also, with their *Failings* ; and as great
 By th'*one*, as th'*other*, is mans benefit :
 For, which respect, I will not be afraid :
 To speak, what to good purpose, may be sayd ;
 Nor, from my *Text* (as now) to wheel about
 To fetch in that, which others needless thought ;
 For, *Method*, is not so much my intent,
 As by good means, a *mischiefe*, to prevent :
 And, my *digressions*, may advance my end,
 As much as that, which I did first intend.

'Tis now, high time, for us to spend our hours,
 In gath'ring *Fruits*, and not in picking *Flows*'s.

I

I love to see *truth*, in her *nakedness* ;
 And, that, she should sometimes, put on a *Dress*,
 With such *Poetick Flourishes* adorn'd,
 That *safe* may keep her, and from being *scorn'd* ;
 To which end, I my self, compell'd have been
 To mask and vail her, when I have foreseen
 Apparent *Dangers* ; and another time
 To cloath her, in that fashionable *Trim*
 Which most affect; that, therewith brought acquainted,
 True *Beauty*, may be known from what is painted.
 And, that, they who were drawn in, by the *Signe*,
 Might *Guests* be, for the goodness of the *Wine*.

My Reverence to the *Muses*, is not small ;
 For, all true *Poets* are Prophetical,
 And had a *Preparation* in the Womb,
 Before they forth into the World did come ;
 Not, that their *Faculty*, should be appli'd
 To stir up *Carnal Lust*, or puff up *Pride* ;
 But, that they should to *Pietie* invite,
 And make *Mankinde* in *Virtues* more delight ;
 From which, prevaricating, they have lost
 Their Honour ; and are quite despis'd almost.
 They should not strive for words to please the ear,
 In which, no *solid Matter* doth appear ;
 But, write so plainly, that, the *meanest Wit*
 Might from their *Musings*, reap some benefit.
 They should not weave their *Webs* of *Stuffs* that be
 So, diff'ring, that, they never can agree ;
 Nor, when our *Sin*, for *Sober-Mourning* calls,
 Play us a *Jigg*, or sing us *Madrigals*.
 Meer verbal *Whimseys*, in a *Serious Cause*,
 Which most part of the Readers more amaze
 Then edifie ; (by that which never was,
 Nor is, nor shall *hereafter come to pass*)

Look

Look like solemnizing an *Ordinance*
 In *Pious Duties*, with a *Morrice-Dance* ;
 Or, like their actings, who, against the Forces
 Of well-arm'd Foes, bring Troops of *Hobby-horses*.

What, in the *Theam* foregoing, is there said
 Which honours him deceased, if well weigh'd ?
 And hath not rather into question brought (thought ?
 Things, which to question, few men would have
 There, at his *Death*, a *Storm*, is fain'd to roar,
 Which was o'er-blown almost a week before ;
 And, had it not been so, some would from thence
 Have drawn, perhaps, an *evil Consequence* ;
 More *Fancies*, forming in the *People's* Brain,
 Then two such *Storms*, would have blown out again.
Allusions, too, are made, as if surmiz'd
 That, He, henceforth should be Idolatriz'd,
 As more then *Man*, whom we this day perceive
 Laid lower then the meanest Men that *Live*.
 To teach us, that, in *Princes*, there's no trust ;
 That, all meer *Human-Glories*, are but dust ;
 And, that, *Death* will, their *Vanity* discover,
 At whatsoe'er cost, Double-Guilded over.

So, did His *last Breath* shake this *Isle* of our,
 As Pellets from a *Pot-Gun*, shake a *Tow'r*.
 For, all her *Shakings*, to my best perceiving,
 Rise from our own *Distempers* who are *Living*.
 So, for his *Funeral-Pile*, un-cut *Trees* fell ;
 So, *Romulus* and *He* were *Parallel* ;
 So, *New-Rome*, in a *Tempest*, mist her *King*,
 Then, from obeying, fell to worshipping ;
 And, so, on *Oeta*, *Hercules* lay dead,
 As *Chalk's* like *Cheese*, and *Beer* is like to *Bread*.
 So, from the *Continent*, *He Towns* hath torn,
 As he, who tears a *Hedge*, and gets a *Thorn*

VWhich

Which wounds his hand, and when he dreads no harm,
 Doth gangrene, to the losing of his Arm.
 So, are our *Freedoms*, and our *Bounds* enlarg'd,
 As his, who, from a *small Debt*, is discharg'd,
 To re-oblige himself, in that, which may
 Sweep *Liberty*, and all he hath, away ;
 And, if our *Endings* prove like our *Beginnings*,
 Our *Losses*, vwill be greater then our *Winnings*.

What *Comfort* yields it, to impose a *Yoke*
 On others, if our *Fetters* be not broke ?
 VVhat *Pleasure* brings it, if our *Confines* be
 Enlarged, if in them, vve are not free ?
 VVhat *Profit*, is it unto us at *Home*,
 That some in *Forraign Parts*, enrich'd become,
 If, vve mean vvhile are *Beggars* ? or else more
 At least, impov'rish'd, then we vvere before ?
 VVhat *Honour* is it, that, both *Tropicks* hear
 Our *Language*, if to speak *Truth*, few men dare ?
 Or vvhat by *Conquests*, vwill be got or fav'd,
 If they vvho *Conquer'd*, are at last inflav'd ?

Not unto us, not unto us, be given,
 (Or to our *Chiefs*) but to the GOD of Heaven,
 The thanks and honour, that, both our *Late Wars*
 VVith Neighb'ring Foes, and our *Domestick Jarrs*
 Are *Super-added* : VVould GOD, I could say,
 VVere vvholly ended : (as I hope I may)
 For, had not *He*, with our *Protector* stood,
 VVe, till this day, had wallow'd in our Blood ;
 Yea, had not GOD, a *timely ayd* brought in,
 Destroy'd long since, both *He*, and vve had bin.

Our *Antient Way* of Conquering *abroad*,
 VVhich this *Muse*, doth implicitly applaud)
 VVhat got vve by it, but a *Cursed Game*,
 Atchiev'd vvith *Blood*, and lost vvith *Blood again* ?

I

I know not vvhhat the *Conscience* of a *State*
 Or *Policy* by Law, may tolerate ;
 VVith that I vvill not meddle : But to me
 It seemeth not to Quadrate or agree
 VVith *Moral Honesty*, or *Sacred Laws*,
 (Unless there be *unquestionable Cause*,
 And *Pow'r apparent*, vvhich doth vvarrantize
 GOD's calling us to fuch an Enterprize)
 That, vve, into our Neighbours *Lot*, should fall
 VVith *Fire and Sword* ; and Honourable call
 Those Deeds, for vvhich, LAVV, to their *Actors* gives
 The stiles of *Pyrats*, *Murtherers* and *Thieves* :
 Or, that, a few, should vvithout free assent
 Of all the *People* in a *Parliament*,
 Ingage them by a *Quarrel*, which may cost
 Their *Lives*, and all that may vvith *Life* be lost :
 I know no *Law* or *Gospel*, vvarranting
 So hazzardous or reasonless a thing ;
 Or, that, vve vvho subjection do profess
 Unto the King of *Righteousness* and *Peace*,
 Should take the *Wages*, and the *Colours* carry
 Of him, that's both His and our Adversary.
 Nor can I understand, how vve then do
As we would willingly be done unto,
 VVhen to accomplish the ambitious ends
 Of *Princes*, vve have hazzarded our *Friends*,
 To trouble, and infringe the *Peace* of those,
 VVho vvould not vvillingly have been our *Foes* ;
 Till many *hundred thousands* are undone,
 To fatisfie the *boundless Lust* of *One* ;
 Squandring away those *Blessings* to th'increase
 Of *Discord*, which we might have kept in *Peace*.
 How many a goodly *City*, *Town* and *Field*,
 VVhich did a comfortable Dwelling yeild

To

To *Millions*, who were no way interested
 In *Tyrants Quarrels*, have of late been wasted ?
 And, what a sad *Accompt* to make have they
 Upon whose heads, that *Blood* and *Spoil* doth lie ?
 Believe it ; though to keep from Violation
 Those *Laws*, which have respect to every *Nation*,
 GOD's *Universal Justice*, doth engage
 The *Nations* on each other, War to wage ;
 Yet, use they should not make of His *Commissions*
 To satisfy their *Vengeance*, their *Ambitions*,
 Or *Avarice* ; nor any way extend them
 Beyond those Ends for which he doth intend them.

It is but little less than Blasphemy
 The Works of *Nature*, so to mis-apply
 As this *Muse* doth, who in a *Strain* doth write,
 As if none could express a *Glow-Worm's* light
 Unless he did Hyperbolize, so far,
 At least, to equalize it to a *Star*.
 He seems, as if he would insinuate
 That *Nature*, at his Death was passionate ;
 And makes that *Creature* speak, which never *Flatters*
 Or *Speaks* at all, save onely in such Matters,
 As do concern GOD's glory, or, may shame
 Those *Wits* who grossly mis-apply the same.
 So, *Nature*, hath took Notice of His Death,
 And, sighing, swel'd the Ocean with her breath,
 The Death of her great Ruler to foreshew,
 As 'twas presaged when my *Cat* did *Mew* :
 For, *Nature*, never heed in such wise, took
 Of any *Princes* Death, but, when it shook
 The *Universe*, to see the SON OF GOD
 Dead on the *Cross*, with Arms display'd abroad :
 And from the *Reverence* that's due to such
 High *Mysteries*, this, hath detracted much.

C

Of

Of this kinde, and of such-like *Airy-Puffs*,
 Of such deceivable, vain, empty stuffs,
 Are most of all those *Books*, and *Trophies* made,
 Which *Princes*, to eternize them have had:
 And, so small credit, is attributed
 To what is either to their *Honour* sed,
 Or their *Dishonour*, that, *wise Men* reject it,
 As of no Value ; or at least, suspect it,
 As an effect of *Flatterie*, or of *Hate*,
 Though many set it at a higher Rate.
 For, their *Praise*, whom we finde most prodigal
 Of *Praises*, merits no respect at all ;
 But, rather, from the *Hearers*, back returns
 On him that's *Prais'd*, and on the *Praiser*, Scornes :
 And, seldom, shall you finde much *worth* in them,
 That have *immodest Praises*, in esteem.
 Yet, these vain Blasts of Fame, oft, sound as loud
 As *Cannons*, or as *Thunder* from a Cloud :
 The People entertain them with *Applause* ;
 Of much *Expense*, they are the needless Cause :
 By these, *wise Men*, are otherwhile bewitch'd ;
 By these, are *Fools* and *Flatterers* enrich'd :
 But, thereby, such effects alone are got,
 As *Powder* hath, when fired without *shot*.
 Yet, so to prize them, many men are given,
 As if, without them, none could climb to Heaven ;
 Or, as if he, of whom most *Lies* we tell,
 Should find least Torments, in the Pains of Hell.

The Principle I own, is to adhere
 To that *Power*, which *Supremacy* doth bear,
 And I'll (without an Oath) be true to those
 VWho are by GOD, and by this *People* chose,
 Till they advance another, whom I see
 Invested with *Pow'r-Absolute*, to be ;

And

And, whether he comes in, by *Right* or *Wrong*,
 Leave that, to them, to whom it doth belong.
Him, I will serve, not with base *Flatteries*
 Which blind his Judgement, or put out his eyes.
 In my *Addresses*, I will never tell
 To him, what I may fear he knowes too well :
 Nor further then I know him, *magnifie him*,
 Left his own *conscience* knowing I *belie him*,
 (Or speak more then my *knowledge* can acquire)
 He, hereby know, I am a *fawning Lyar*.
 Before him, I will those things onely set,
 Which I think, he may possibly forget,
 Or, which unto his knowledge are not brought,
 Or (if known) not consider'd as they ought ;
 And, do it so, that he shall not despise
 What's done, if he be either *Good*, or *Wise* :
 If not, yet when my *Duty* I have done,
 I'll bear with Patience, what ensues thereon.

In all the *Changes*, which have been of late,
 I have preserv'd this *Rule* inviolate,
 Though some think not, when one *Pow'r* was made
 And, *wiser Men*, knew not which way to go. (two,
 For, so far as my *conscience* would permit,
 I serv'd that *Pow'r* which in the *Throne* did sit
 Most visibly ; in every *change* that came,
 Siding with none in *changing of the same* :
 And when the *Soveraignty*, on him was plac'd
 By GOD's permission, who enjoy'd it last,
 I did, accordingly, employ my Force
 To keep what might be *naught*, from being *worse* ;
 Adventuring, sometimes, so far therein,
 That, to my disadvantage, it hath bin.
 I, was to him, in all things, alwayes true,
 Which nothing took from his *Superiors* due.

I did so far forth as it would consist
 VVith GOD's *Praise*, with the *Publick Interest*,
 And his true *Honour*, do what in me lay
 All those *Obstructions* to remove away,
 VVhich, by disabling him, might heretofore
 Have made his *Dangers*, and our *Mischieves* more.
 And, though those *Services* which I could do him
 Some will deride, they have been useful to him :
 For, 'tis at present, known, to more then *One*,
 Yet living, (and was known to *him that's gone*)
 That, in the greatest hazzard he e'er had,
 I, seas'nably, by *Providence* was made
 An *Instrument of Safety*, when th'*intention*
 VVas almost rip'ned, beyond all *Prevention*.
 Yea, to prevent them, vvho by his *Disgrace*,
 Endeavour'd to destroy the *publick Peace* :
 His *Actings*, too, I praised as I ought,
 In what, I, them to be Praise-worthy thought,
 Consider'd in themselves : But, his Defart
 Left in the *main*, to Him, who knew his Heart :
 And knowing it to be GOD's priviledge,
 (Even his alone) of *Secret things* to judge,
 No further ever did, (nor ever will)
 Of him, or any man, judge *well* or *ill*,
 Since first this *Principle* to me was known,
 And by Consideration, made *mine own*.

It is enough, that *Princes* whilst they live
 Are borne withal ; and that vv whilst they survive
 VVe hidetheir failings, that, none might through them
 That *Pow'r*, and that *Authority* contemn
 By which they Govern : for, a *Tyranny*,
 Is somewhat better then an *Anarchy*.
 If, I suspect my *Prince* a vvicked man,
 To make him better, I'll do what I can ;

Left,

Left, he that's next be worse : As once by *Paul*
Agrippa courted was, him court, I shall,
 If, need be : or, vwill flatter him so far
 As by our *Servants*, Children flatter'd are,
 To make them do their Duties : but, not vvo him
 For my own ends, to that which may undo him :
 (VWhich I conceive, is such a *Pious fraud*
 As GOD allows, and honest men applaud.)
 In *Life*, I serv'd him thus ; now *Dead* he lies
 I'll speak no more of him, then may suffice
 To make those better, and take better heed
 VWho shall henceforward, in his Room succeed.

Examples, we from *Holy-Writ*, may take,
 That of the *Dead* we nothing ought to speak
 But, vvhat is true ; and that we are as well
 Oblig'd, their *failings* as deserts to tell.
 That, GOD, may have due *Praise* by every one ;
 That *Men*, by knowing truly, what is done,
 In those things, vvwhich concern them ; (and by whom
 Their *Mischieves*, or their *Benefits* do come)
 May actuate accordingly, in season,
 The Dictates of their *Conscience*, and sound *Reason*.
 It vvas not then thought (as now in these times
 Perhaps, it may be) that, to blaze the crimes
 Of *Eli*, *David*, or *Jehosaphat*,
 Or *Hezekiah* ; (though unto the *State*
 Some of them had respect) vvas *sawciness*,
 Or vvant of *Manners*, though they did exprefs
 Both to those *times*, and *future Generations*
 Their *Failings*, vvith their proper *aggravations*.
 And therefore, if a just occasion be,
 Expect the like *plain-dealing* novv from me :
 For to the same *End*, I vvill do mine *Arrants*,
 And make good my *Commission*, by their *Warrants*.

I

I, grant it *Thanklesness*, as he infers,
 If we for *Benefactors* have no tears
 When they are dead : For, I desire we may
 Their *Dues*, both to the *Dead* and *Living* pay :
 But, I conceive it more *ingratitude*,
 Upon the World, our *Fictions* to obtrude,
 And, let that as impertinent pass by,
 Which G O D *permits*, or *acts*, to glorify
 His *Justice*, or his *mercie*, whose neglects
 Make other things, to want their due effects.
 G O D, make us grateful for what is bestown,
 In such wise, that to every one his own
 We may ascribe, and, not to any give
 So much, that, of his dues, we him deprive ;
 Nor so much to one man, that, they may be
 Defrauded, who, deserv'd as well as He.

Such *Partialities*, at first, brought in
 All *Tyrannies* : By such, *Free-men* have bin
 Enslaved by degrees, and thereunto
 Our *Fawnings* add more, then all else can do ;
 And 'tis impossible a means to finde
 To keep those *Free*, who have a *slavish* minde,
 Or *Currish* nature ; For, the first want *courage*,
 And give their *Birth-rights*, for a *Mess of Porrage* :
 The other, must like *Bandogs* chained be,
 Else none who live among them, can be free.
 G O D, grant us grace, so to bewail his *Fate*,
 Who is deceast, as to rejoyce in that
 Which is thereby *design'd* : and, to take heed
 We do not complementally proceed
 In *formal mournings*, till the *Counterfeit*
 Makes us, those *Christian mournings* to forget
 Which are now cal'd for ; and till we have more
 True Cause of *sorrow* then we had before ;

And,

And, for the *Dead*, pursue a *formal grieving*
 Destructive to the welfare of the *Living*:
 Left, when the *Dead*, their *Dead*, in earth shall cloth,
One day, become a *mourning-day* to both.
 For, to suspect, just cause enough I find
 Some mischief, for *that day* would be *design'd*
 And *acted* too, if *Vengeance* could raise *pow'r*
 To do, what might be done at such an hour:
 As those *despights*, do questionless assure
 Which on his *Scutcheon* and his *Portraiture*
 VVere lately acted, if believe we may
 VVhat seems believ'd, and *common Fame* doth say.

Interments of the Dead, were first intended
 Left by them, they who *live*, might be offended
 If not remov'd from sight: Therefore, by giving
 Things to the *Dead*, belonging to the *living*,
 Doth injure both; and neither *get*, nor *give*
 Such *honour*, as we may perhaps conceive:
 But are occasions rather of *Disgraces*
 And of returning dirt in our Faces.
 So Cynical my humor never was
 To think, *men* should be buried like an *Ass*;
 Nor shall I *Judas-like*, be discontent
 To see a box of *pretious Odors* spent
 In burying him; though for a while the *Poor*
 May want it; if, their wants it make not more
 Then they can bear; And, mends be made for that
 Which they have suff'ered ere it be too late.
 But, I abhor it, when I do behold
Walls clothed, and poor men expos'd to cold
 And nakedness: or at their needfuls cost
 Another *honour'd* whilst their *credit's* lost
 VVhich is more worth then *Life*; and which to save,
 They many times, their *Lives* adventur'd have.

Small

Small honour, by that *Fun'rall-Pomp*, is got
 VWhere they who bear the charge approve it not.
 To bring a *Prince*, with glory to his grave,
 Is not to make his *lifeless Image* brave ;
 To give as great a reverence thereunto
 As *Pagans*, to their *Idols*, us'd to do,
 Or, as they, who like *worship* have appli'd
 Unto his *Image* who was crucifi'd.
 It is not to make *Pageants* at their cost
 (VWho think they have too much already lost)
 VWith those vain *Ceremonial Rites* attended,
 VWhereby, the *sober-minded* are offended ;
 And till *Spectators*, Jeeringly do say,
It is a very costly Puppet-Play.
 Or, till it gives them cause to be afear'd
 That, *way* thereby, to worse things is prepar'd :
 For, *this way*, was *Idolatry* brought in ;
This way, most *Superstitions* did begin ;
 And, *this way*, if GOD let it be pursu'd
 A little further, they will be renew'd
 Till that day comes, in which, what men endeavor
 To build up, shall destroyed be for ever.

Philip of *Spain*, the Second (as 'tis sayd)
 Did, of a *Funeral-Pageant*, thus arayd,
 A *Patern* leave ; which is resembled much
 By *this* ; one *circumstance*, (and some few such)
 Excepted, (and for ought that I yet know,
 That might be privately, performed too.)
 Those *Anti-rooms of State*, with Blacks beclad,
 Through which, men to th'*Effigies* passage had,
 And, wherein they were forced to *stand bare*,
 Because a *property* unuseful there :
 For, *Pater-nosters*, they should there have sed,
 And *Ave-Maries*, for the *Soul* that's dead,

If

If they that *Ceremonie* had observed
 For which those *places* were at first reserved ;
 And, whereto (though unpractis'd at this day)
 Such *Innovations*, will perhaps make *way*.

VVe are already, drawing very nigh
 To *superstitions*, and *Idolatrie* ;
 And, at the *Back-door*, that is coming in,
 VVhich at the *Fore-door*, hath expelled bin.
 Who, would have thought, that *we*, who do neglect
 One of the goodliest Piles of *Architect*
 In all the *Christian World*, because, long since,
 It seem'd *profan'd*, by things which gave *offence* ?
 That *we*, should raise up *Trophies*, in its stead,
 Of *Straws* and *Sticks*, and *Kexes* to the Dead ?
 And with *exploded Vanities*, defile
 The *Palaces* and *Temples* of this *Isle* ?
 Who, having seen what zeal expressed was
 In pulling down of *Crosses*, *painted Glafs*,
 Old *Altars*, Images of *Saints* and *Kings*,
 (And with these, of some *inoffensive things*)
 Did then suppose, he should have liv'd to see
 An *Idol*, in that place advanc'd to be,
 Where heretofore, an *Altar*, and a *Rood*
 To be adored by the *People* stood ?

Who can believe, that HE, who vilifide
 Not long ago, the *vanitie* and *pride*
 Of former *Princes* ? That, HE, who had spoke
 Against the *heavie burthens*, and the *yoak*
 By them impos'd, and was himself the *Rod*
 And *sword* assum'd into the hand of GOD,
 To root them out ? That HE, who but of late,
 VVhen he dismiss the *Counsellors of State*
 Sayd to their *Sergeant*, Take away that *Bable* ;
 (His *Mace* at that time, lying on the Table)

D

Should

Should ever of his own accord, think fit
 Those *Trinkets* which he sleighted to admit?
 And, when he down into the *Grave* descended,
 Should thither, with more *vain pomps* be attended
 Then any *English Prince*, that heretofore
 A *Sovereign Scepter*, in these *Islands* bore?

Oh! times, oh manners! how exceeding vain
 Is mans *Heart*, and how giddy, is his *Brain*?
 Who thinketh not, that such a *Change* hath seen,
 And, heeds what they *seem'd* who so chang'd have
 But, that, far *greater Changes*, will appear, (been?
 If *GOD*, prevents not, that which we may fear?
 For that old *Leven*, which aside was lay'd,
 Into the *lump*, is secretly convey'd:
 And now *corruptions*, do so over-spread
 The *Body Politick*, from foot to head,
 That swarms of *Hornets*, and of *Butterflies*,
 Produc'd and fed, by new-sprung Vanities,
 Are like to multiply, till they shall drive
 The *lab'ring Bees*, quite out of every *Hive*.

Excuse my *zeal*, if over-tart I seem
 In this point; For, from no disgust of *him*,
 For whose pretended honour this is done,
 Nor from *malevolence* to any one
 Who did design it, this *expression* flows;
 Nor from what *Prejudice*, may mis-suppose;
 But, from the *Cause* that's given of *offence*,
 And, what I fear may be the *Consequence*.

What *Meteors*, *Windes*, and *Tempests* do foreshow
 I know not, neither take much care to know;
 Because, they rather warn us, to take heed
 What's *doing*, then declare what will *succeed*:
 But, by our *Flatteries*, and by other things
 Which *Pride* produces; by what daily springs,

From

From our *self-seekings* ; from our *Avarices*,
 And, from our many other fordid *Vices*,
 This, I am sure's *presag'd*, that if we run
 Much farther, in the *Course* that's yet hel'd on,
 (And, GOD, our folly to take place permits)
 We shall ere long run quite out of our *wits* ;
 And, be at last destroyed all together,
 By that *Storm*, which I see approaching hither.

But, who am I, that say I do foresee
 A *Storm*, that you should credit give to me ?
 How can such things, to me, you say be known ?
 How know you, when the *Sun* is almost down
 That, *Night* will follow ? and the *Day* draw near
 When you behold the *morning-Star* appear ?
 Look not on him, who tells what may ensue,
 But look to that, whereby you may eschew
 The threatned *Plague*, which (as GOD'S threatnings all
 Are for the most part) is *conditional*.
 To that intent, your *old neglected Friend*
 Amongst you, *one Remembrance more*, will send
 To second *this*, before perceive he shall
 A *MENE TE KEL*, written on your Wall,
 Unless he sees GOD's patience out of date,
 And all *fore-warnings*, like to come too late.
 Mean while, take this that follows : For he knows
 You look for *Signs*, of that which he *fore-shows* ;
 And, these (although they trivial may appear)
 Are true *Fore-tokens* of what's drawing near.

Black Clouds, are now ascending o're these *Lands*,
 Whose *Figures* do portend some *humane hands*
 Promoting that great *Storm* ; But, when abroad
 It *spreads*, you will perceive the hand of GOD,
 Who, by a *slow-approaching* doth exprefs,
 He comes to punish, with unwillingness.

D 2

Each

Each man, who is not wilful, plainly sees,
 He enters into *Judgement*, by degrees,
 To move us to *Repentance*, that the *Doom*,
 But threatned yet, might vanish ere it come.

GOD, hath made known unto us, in some measure,
 By every *Element*, his just Displeasure :
 Those things, without which, nothing is enjoy'd,
 Have all our late *Enjoyments* much destroy'd.
 By *sudden Fires*, our dwellings are consum'd,
 And, into smoak, our *pretious things* are fum'd.
 The *Waters*, in their Wombs, have swallow'd up
 No little *Portion* of the *Merchants* hope,
 And, overflowing *new, and Antient Bounds*,
 Swept Flocks and Herds out of the lower Grounds.
 The *Air*, by *Storms* and *Blastings*, *Frosts* and *Snows*,
 Destroy'd our *last Crops*, in their fairest shows ;
 Yea, after publickly we made Confessions
 That, GOD, accepting our *Humiliations*,
 Had thereupon, vouchsafed pregnant Hopes
 Of *Future Health*, and of more *Plenteous Crops* ;
 Even since that *likely hope*, we, for our *Sin*,
 Depriv'd of that *Expectancy* have bin.
 The *Earth* which bears us, too ; for our *Offences*
 With-holds her *Bounty*. Their sweet *Influences*
 The *Heavens* withdraw. *Death*, when unlook'd for,
 More oft then formerly, by *New-Diseases* ; (seizes
 And, they, to give *Accompt*, are call'd upon,
 Who liv'd, as if accomptable to none.

Hereto, the *Naturalist*, perhaps will say,
 Such things do happen to us every day,
 Or, in a short time, either more or less :
 Which I will grant ; but notwithstanding, this
 He must grant too, that from the *Worlds beginning*
 These vvere, and are, the known *Rewards of Sinning* :
 That

That they are also *Signes*, GOD vvill bring greater
 And more *Afflictions*, if we grow not better :
 That *Judgements*, (though they be not general)
 On *Families*, and *Private Persons* fall
 Ev'n day by day : That, we have lately seen
 Large *Vials of GOD's Wrath*, powr'd forth have been
 Upon the stubborn *Irish*, and the *Scot*,
 To warn us what will also be our *Lot* ;
 And that none should G O D's Patience, therefore
 Because a long time, He forbears to smite ; (flight,
 Or, puff'd by *timely Warnings*, when he sends them,
 Because this way, to us he recommends them :
 For, *this way*, they declared were of old,
 And, *this way*, they shall now again be told.

But, hear me further, and relate I shall
 Some things, which do not ev'ry year befall ;
 Our ablest *Horse*, (ev'n those perhaps, wherein
 More *trust* repos'd was, then should have bin)
 Die suddenly, and Ditches are bestrow'd
 With those *Bones*, whereupon our *Gallants* rode :
 Their *Stink* (as once a *Prophet* said) ascends,
 Yet, still, his hand against us, GOD, extends.
 Those *Leggs*, likewise, which are our *Second-Strength*
 Do reel already, and will sink at length
 That *Body* which they bear : the *Wings* by which
 We flew from Shoar to Shoar, and were made rich,
 Begin to flag, and fly not to and fro,
 With such Success, as they were wont to do.
 Some, whose *new Honours* bloomed but *last Spring*,
Fell with the Leaf, to shew, how vain a thing
Ambition is, and let them understand
 VVho flourish yet, their *Winter* is at hand.
 Much, of our pretious *Life-Blood* up is drunk,
 The *Sinews* of our *Pow'r* are crack'd and shrunk ;

Our

Our *Honour*, vvith our *Publick Faith* is lost ;
 Our *Private Credits* are destroy'd almost :
 And, hard it is to say, whether the *Debtor*
 Or *Creditor*, is in Condition better.
 The *Parliaments* Securities are flighted,
 And, *He*, whom they have by their *Acts* invited
 To purchase, (and, of paying whose just Dues
 An *Ordinance*, and *Orders* made fair shews)
 Though, more then *ten years*, are elapsed since,
 Gets neither *Mony*, *Land*, nor *Recompence*,
 Nor hope of *Justice* ; but, *Suits*, to the waisting
 Of his Estate, which may be everlasting :
 And, they, who should, from these *Oppressions* clear him,
 Either regard him not, or, sit and jeer him ;
 Though both by *Law*, and *Oath*, they stand oblig'd
 To see the *Publick Credit* dis-engag'd.
 That which is due to *Poor Men*, is delay'd
 Till they have lost it *twice*, ere 'tis *once* pay'd.
 He that hath *Lent*, till he can *lend no more*,
 Is sure to lose all, that he lent before ;
 And, that which to be *given*, hath been thought,
 Proves dearer otherwhile, then vvhat we *bought*.
 All which things, being rightly understood,
 Are *Signes* (if not of *much ill*) of *small good*.
 Should I here mention all *Prevarications*,
 Which have been offer'd to my Observations
 By being *fifteen Years together*, tide
 (As by the Leg) near *London* to reside,
 They vvould fill up a *Volume* : and, but that
 Thousands can vvitness vvhat I might relate,
 It vvould be thought, I did *Untruths* aver,
 And, that, I vvere a shameless slanderer ;
 For, our *Abominations* have exceeded
 All *Measure*, and are more then can be heeded.

It

It can by no true *Englishman* be born,
 Without much *Indignation*, and more *scorn*,
 To see *Foot-walkers*, vwhen on *Horse-back* set,
 So much their late Condition to forget,
 As, superciliously to look on those
 By whom, out of *Obscurity* they rose ;
 And when men seek but *Justice*, and their *own*,
 How these, (as if to have an Alms bestown
 They vvere implor'd) provoke vvith harsh replies
 The *suff'ring-Suppliant*, till his *Blood* doth rise,
 And *Words* are spoken, vvhereon doth ensue
 Another *Wrong*, because he spoke vvhat's *true*.

Sometimes, from vweek to vweek, from year to year,
Suits are defer'd, vvhich they vvith speed should hear ;
 Yet, nothing then effected, but expence,
 More adding to a former indigence.
 Both *Means* and *Time*, vvhich fully might enable
 To do their *Work* ; they spend in *Bibble-babble*,
 Or needless *Complements* ; and vvill not vvave
 A *Feast* or *Visit*, though it vvere to save
 A man from Ruine ; and when *Plaints* are long,
 By *long Oppression*, they away are flung.
 Their *Suppliants* are forc'd to hunt them thorough
 Their *starting-holes*, like *Rabbets* through their Bo-
 Yet, hardly come to speak with them, before (rough.
 They (as it were) set *Purse-Nets*, at each door ;
 And then, unless they likewise, get a *Hay*
 Pitch'd round about them, they will slip away.
 That, which is absolutely in their Pow'r,
 And, might be finished in half an hour,
 Is made a *Business* during term of life ;
 And, then, the *Suitor* dies without relief :
 For, *Suppliants* are oft defer'd so long,
 That, they at last, vvho should redrefs the Wrong
 Are

Are puzzel'd too ; and such as have been griev'd
 So num'rous grow, that few can be reliev'd.
No marvail ; for the *Body - Politick*
 In every part almost, is *Lame* or *Sick* ;
 So, that, those Limbs, which in themselves are able,
 Are render'd by the rest unserviceable ;
 For, though the *Foot* be whole, it cannot go
 Because, the *Great Gout*, lames the *greatest Toe*.
 And, very mean performances are found
 Where, in *both Hands*, there's but *one finger* sound.

If, it objected be, that such *Delayes*
 May justly be occasion'd many vvayes ;
 'Tis granted, that, it may be so in some ;
 But not till *twice seven years* elaps'd become,
 Without apparent wrong : And, that abuses
 Are this way offer'd, for which no excuses
 May be allow'd, some thousands living are,
 VVho, if need be, thereof can vvitness bear.
 VVhen *Publick-Debts* have many yeers been due,
 And *Creditors* compel'd for them to sue
 Till they, in *Labour, time*, and other *Cost*,
 The *Principal*, and so much more have lost,
 The *Shameless Officers* instead of paying,
 Put off the *Creditors*, with this harsh saying,
 'Tis an *old Debt* ; as if men did them wrong
 To ask for that vvhich had been due so long ;
 And, that, the way to right them, vvho implore
 Redrefs for *old wrongs*, vvere to do them more.
 Nay, there is so much falsehood and deceit
 In many, that, they make poor men to vvait
 From day to day, from morning untill noon,
 From noon till night, *Delay*, still spinning on,
 (Till many dayes and nights, and weeks are spent)
 As if to grant their *Suits* they truly meant,

Al-

Although they from the first hour, did intend
 To give them flat denial in the end.
 And, usually, when they speak fair and smile,
 They pick your Purse, or cut your Throat the while.

They, who are guilty of such things, and know
 That I, and thousands, know them to be so,
 Will say, perhaps, I *Rail*; but 'tis no matter;
 To *Rail*, is somewhat better then to *Flatter*.
 None but a *Fool* will term it *Railing*, when
 Reproaching *Vices*, we conceal the *Men*.
 None, but a *Brazen-fac'd-Offender* dares,
 Exceptions take to that, which truth avers;
 And none but *Mad-men* cast reproach on those
 Who chide them, to prevent their overthows.

I will proceed to further Demonstration
 Of those *Signes*, which portend a *Desolation*.
Strange Prodigies, which not so oft have been
 In this our *Clymate*, are now often seen.
 By *Looks*, or *Language*, it is hard to know
 VWhom you may now repute your Friend or Foe:
 They, who have but *one Head*, have now *two Faces*,
 And *two Tongues*: Both their *Offices* and *Places*,
The Members of the self-same Body shift;
 Though neither of them, hath the others gift.
 The *Little Toe*, although to be a *Thumb*
 It hath been rais'd, will not content become,
 Unless it may obtain that *both the Hands*
 Shall be subjected under his commands.
 The *Head's cut off*; and though that in its stead,
 The *Foot*, may have admittance to be *Head*,
 It (quite forgetting what it vvas before)
 VWill scarce be pleas'd, unless it may be more.
 Nay, from *Ambition*, *Vermine* are not free;
 The nasty *Body-Lice*, would *Head-Lice* be.

E

Those

Those wicked *Spirits* that engender strife,
 Among us, more then ever, are now rife.
Stupidity, Distraction, Giddiness,
 VVith such-like, many thousands do possess ;
 And, haunted now, our *Habitations* are
 VVith vvorfe *Hobgoblins*, then the *Faires* vvere.
 To their own *Principles*, but very few,
 Save *Enemies* and *wicked Men* are true.
 Those *Changes*, which but rarely did befall,
 Are in these Islands Epidemical.

The *Servant* rides, the *Master* goes on foot,
 And, is his *Servant's* *Servant*, too, to boot :
 The silly *School-Boyes* do presume to teach ;
 The *Foxes* pray, the foolish *Geese* do preach ;
 And, most things are so turned *topsy-turvy*,
 That what looks best, methinks, is very scurvy.

Not onely those *Aegyptians*, among whom
 We live, oppressors of us are become,
 But *Brethren* also strive ; yea, *Saints*, with ire
 Are so inflam'd, that they call out for fire
 From Heaven, on those, who onely disagree
 From them, in things that but indiff'rent be ;
 And, we are told, by one whom I believe,
 VVhat it portends, where such things we perceive.
 By *Natural Experience*, we have found
 That, *Instruments* which yeild a diff'ring sound,
 (And *Tones*, and *Voices*, though they various be)
 In *Consort*, do melodiously agree.
 So, we should likewise, finde these *Differences*
 In *Judgement*, whereat we now take Offences,
 VVould make true *Harmony*, if we to Him
 Did leave it, who knows how to order them ;
 And took more care (then most of us have done)
 To set our own *Tongues*, and our *Hearts* in tune.

Our

Our *Friends* in Forraign Parts, and here at home,
 Each of the other jealous are become ;
 And should there be a *Breach*, no Mortal knows
 VWhether our *old Friends*, or our *elder Foes*,
 VWould prove our greatest *Enemies* ; or, whether
 They, would to mischieve us, joyn all together.
 Our *New Allies*, are likely at our need,
 To be to us, but an *Ægyptian Reed*,
 Or, like a costly *Armour*, by whose weight,
 VVe are more tir'd, then guarded in the Fight ;
 And somewhat sounds from them (unless Fame lies)
 VWhich an *unpleasing Sequel* signifies.
 These things, (at least united) do foreshew
 That, some *foul Weather* shortly may ensue :
 GOD, also stands, with Arm outstretched still,
 The Sentence of His *Justice* to fulfil.
 If we consult but with meer *Human Reason*,
 VWhat's likely to succeed at such a Season
 As this appears, by loss of him alone,
 VWho lately was removed from the Throne :
 VWhat *Counsels* and what *Cost* it will require
 To keep so many *Irons in the Fire*
 As he hath left *unwrought* ; and what it would
 Cost more, to let them lie till they are cold.
 If vve consider, That he was of late
 The Middle, and, main *Pillar*, of this *State* ;
 The *Atlas* (as the Attribute that's giv'n
 By one, hath term'd Him) of our *British Heav'n*,
 And, into what *Confusions*, it is thought
 All things at his Decease, might have been brought ;
 Observing therewithal (without concluding
 Upon false *Theses*, or, our selves deluding)
 In what apparent Dangers we are left,
 By being, at this time, of him bereft,

E 2

It

It may portend, although the *Sun* shines yet,
A *Storm* will rise before that he doth set.

And yet, we ought not so much to reflect
Our thoughts on Him, that we those things neglect
Which more concern us ; or suppose that we
Depriv'd of any such advantage be,
As is conceived ; for, he had not gone,
But, that, the work ordain'd for him vvas done.
GOD, rais'd him, by *Destroying*, to prepare
A vway for that which he intends to rear,
And, to that purpose qualifi'd him so,
As they were, vvhom of old he call'd to do
Such *Services* ; and, as it seems, intended
No further use of him, when that vvas ended :
He saw, the *Pow'r* vvhich vvas on him bestowne
Imployed in *Designments* of his own ;
Then, re-assum'd it : and, they had been troubled
Perhaps, who pray his *Spirit* might be doubled
On his *Succeffor*, if GOD, should have said
A M E N, to that, for which they blindly pray'd.

VVe, likewise, (as of late that *Parliament*
From vvhom he took the *Supreme Government*)
So *Idolized*, that, vve thought too little
Confer'd upon him by the *Soveraign Title*
VWhich, GOD permitted him to undertake,
And, what his *Army* pleas'd of him to make.
To *govern us*, vve long'd for such a *Thing*
As other Nations have ; forsooth, a *King*,
VWith all the former burthensome *Aray*
Of *Kingship*, which vvas lately took away :
Though he, as much as *Flesh and Blood* could do,
Refus'd it, vvith some perseverance too.
And, not content to make him parallel
VWith all who are recorded to excel

In

In *Vertues*, by *Prophane* or *Sacred Story* ;
 But plac'd him, in a higher *Sphere* of *Glory*.
 VVe gave him *Attributes*, vvhich unto none
 Belongs, but to the *Deitie* alone ;
 And towards him, our selves oft so behaved,
 As if by him alone, we could be saved ;
 VVhich peradventure, did provoke GOD's vvrath
 To do to Him and Us, as done He hath.
 GOD's dealing therefore, let us duly vveigh,
 To do him all the honour, that we may :
 For no *respect* of *Persons*, *Love*, or *Fear*,
 Should from that *Duty*, *flatter* or *deter*.

To that intent, it will have some Relation,
 To know and heed, that his *last Visitation*
 By *Sickness*, did that *Day* on him appear,
 VVhich made the time compleatly just a Year,
 Since he solemnized a *Publick Fast*
 To pacifie GOD's *Wrath* for *Failings Past* ;
 As also for removing from our *Clime*,
 Such *Sicknesses*, as raged at that time :
 And, that, some *Cautions*, for that day prepar'd,
 VVere in their Season, unto him prefer'd,
 To minde him vvhath small good could be expected
 From *Formal-Fasts*, vvhether *Justice* was neglected ;
 And what at last would follow thereupon,
 If *Works of Mercy*, were still left undone.
 At that time, such *Pre-Cautions* tendred vvere
 (As, if need be, hereafter you shall hear)
 For, GOD, to offer them, did me incline,
 And, to his hands, they were prefer'd by mine :
 But, whether he perused them or no,
 Since they presented were, I neither know,;
 Nor vvhath *Effect* they had, if that be none,
 VVhich at the years end, did ensue thereon.

VVe

We should confider too, how on *that day*,
 Juſt that day *twelve-month* he was took away,
 (Wherein he kept a *Formal Celebration*
 Of *Thankfulneſs*, for publike preſervation)
 That *very day*, of his chief *Triumphs* turning
 Into a ſad and *Fatal day of mourning*:
 How *that day*, whereon (if *Fame* hath not lide)
 He purpoſ'd to be crowned *King*, he dide;
 Leaving an *Image*, with a waxen Face,
 To be inſtal'd, and crowned in his place:
 Which, as ſince we defac'd *Crowns*, 'twas the *firſt*
 That wore one, I deſire, may be the *worſt*,
 Who ſhall from this time forward, live to bear
 A *Soveraign Scepter*, or a Crown to wear.

If we confider duly as we ought,
 Theſe things; with ſuch like, as to ſerious thought
 Are thereby tendred; more, from thence there might
 Inferred be, then I think fit to write.
 Or, ſhould I tell, vvhath vvas prepar'd, likewise,
 To make compleat his *Formal Sacrifice*
 Laſt mentioned, and what effects it had,
 Some whoſome uſes, might thereof be made
 Which muſt deferred be; becauſe my *Reason*
 Perſwades me, that they are not, yet in *ſeaſon*.

I know a *Flatt'rer*, feared not to ſay
 That, was the *third time*, his *Victorious day*
 By conqu'ring *Death*: But, *wiſemen*, do contemn
 That *Gloſs*, becauſe, that day, *Death conquer'd him*;
 And, do believe, and know, that none but *he*
 Who dide for our *Redemption* on a *Tree*
 (And, rais'd himſelf, to breathe immortal breath)
 Ought to be ſtil'd the *Conqueror of Death*.
 He onely, vvhoh, above the Heav'ns doth dwell,
 And conquered vvvith *Death*, both *Sin* and *Hell*,
 Deserves

Deserves that *Attribute*: and they, vvho dare,
To others give the fame, *Blasphemers* are,
(Except in that sence, which, makes all who die
In him, partakers of his *Victorie*.)

He had his share of *Honour*, and, not little
His *Portion* was; Let not his *Masters* Title
Ascribed be to him: For, they, who hear it,
And are his *Servants*, cannot, will not bear it;
Nor be affraid to speak, vvhat may encrease
GOD's honour, vvho's foe're it maketh less.

GOD call'd him hence *that day*, to make us heed,
That, he in all his *Actings* doth proceed
By *Number*, *Weight*, and *Measure*; both to *places*,
And *Times* referring them in many cases,
To make observable his *Visitations*;
As also, to raise up our contemplations
To that, vvhich he *Designs*: yea, he advances
Their *executions*, oft, with *Circumstances*,
Not common; that, by searching, we may finde
His *meaning*, and conform unto his *minde*.

I know, he vvvas upon *that day*, advis'd
To somewhat, vvhich he should not have despis'd
Whereto he gave small heed, or none at all,
Till vvhat vvvas justly feared did befall:
And, vvho knows, vvhat beside that vvvas neglected?
VVhat vvvas pretended then, vvhat, since projected?
Or, vvhat *mis-prosecuted*, or *mis-done*,
Which might provoke the great *Almighty-one*,
To call him on that very day from hence,
VVhich vvvas the day of his *magnificence*;
And lay the *Scepter* level with *the spade*.
Oh! make thereof, such use as should be made;
For, knowing vvhat I know, relates thereto,
I, cannot unobserved let it go.

We

We know that *Death*, vvhich is the hire of *Sin*,
 On that day, always payable hath bin,
 In vvhich 'tis acted, though, GOD, by reprieve
 Defers it oft, or, vvholly doth forgive.
 We know there are some sins, for vvhich, ev'n they
 VVho are GOD'S *chosen ones*, are took away
 From those *Enjoyments*, vvhich they might have had,
 Until a Forfeiture of them is made.
Moses, for speaking rashly, was denyed
 The *promis'd Land*, and in that *Desart* dyed,
 Where others fell; and, thus, it doth befall
 To many of GOD'S *Saints*, if not to all.

We either know, or vve should know, likewise,
 That, for our *National impieties*
 As vvell as for their own *sins*, Princes may
 In *wrath* be *given*, or, be *took away*.
 The *Holy-Ghost* hath said, that, *when to lies*
 The *King gives ear* (and such are *Flatteries*)
The people, there are wicked. And, our sin
 The *Cause in chief*, hath peradventure bin,
 VVhich, from his first *Intentions*, him declin'd,
 To that vvhich vvas not for our *weal* design'd,
 Nor for his *honour*: yea, *our selves* vve may
 Most justly blame, if he forsook the way
 VVherein, he by the *Publike-Card* should steer:
 For, some of us thereto his *Tempters* were,
 And, by our *servile Flatt'ries*, both made voyd
 His first *Resolves*, and our *own Hopes* destroy'd.

As, therefore, when GOD, gave the *Jews a King*,
 He then, did by a dreadful *Thundering*,
 And by a *great Rain* in their Harvest time,
 Declare that they had much displeased him;
 So, peradventure, that *Storm*, which did roar
 So universally four days before

He

He took hence our *Protector*, was intended
 To signifie, that he is much offended
 With all this *Land*, ev'n from him that's on high
 Enthron'd, to him, who in the street doth lie :
 For, not alone, high *Palaces* it rock'd,
 But, also very dreadfully it knock'd
 At ev'ry door ; and made a signal spoile,
 In ev'ry *Shire* and *Province* of this *Isle*.
 Oh ! let us therefore search out his *intent* ;
 For, when he *speaks loud*, there is somewhat meant
 Deserving more then ordinary heed,
 Whereon (if sleighted) mischief will succeed.
 He seldom, putteth forth a *dreadful Voyce*,
 Save unto those, whom nothing moves but *Noyse* :
 And, if that, wakes them not, nor makes them fear him,
 The next time, they shall *feel* him, ere they *hear*
 Let not a vain respect to *Worms* and *Dust*, (him.
 Make us to GOD, and to *our selves* unjust :
 For, what he *acts*, and *how he doth proceed*,
 We ought, in ev'ry *Circumstance* to heed,
 Whomever it concerns, and nothing hide,
 Whereby he may be duly *glorified*,
 Or, *men reform'd*. Then, let us, since we may
 Be dead to *morrow*, hear his *Voyce to day*.

We have had *many days*, wherein, he hath
 Shewn *Mercy*, and forewarn'd us of his *wrath*.
 Sometimes, in *Calm-still voyces*, he doth speak ;
 Sometimes, in *whirl-winds*, which the Rocks do break :
 As once 'twas sayd to *Isr'el* heretofore,
Then what he hath done, what should he do more ?
 We have had *many days*, wherein, we made
 Both *Vows* and *Prayers*, which acceptance had ;
 In them we made some shews of *penitence*
 For that, which gave him cause to take offence,

F

And

And for an *Ahab-like humiliation*,
 GOD, of his *dooms*, vouchsaf'd a mitigation ;
 Yet, still, the very same, our *Courses* be.
 Now, GOD, will have his *days* as well as *we*.
 He hath decreed a time, wherein, he will
 As we have done our *pleasure*, his fulfil ;
 And who can tell, how *slowly*, or how *soon*,
 That, which he hath resolved, shall be done ?

What look we for ? Lo, on a *day of note*,
 Our *Shepherd*, our *Protector*, he hath smote.
 A *Prince*, of whom our *own* and *neighb'ring Nations*,
 Had great *proofs*, and far greater *expectations* :
 Beyond his *set day*, if he spar'd not him,
 How can we hope, he will defer our time ?
 Who knows, but that, if it succeeded thus
 With him in *one year*, *One year more* to us
 May be as fatal, if we still put off
Repentance, and at this *fore-warning scoff* ?

Protector, and ye *Counsellors of State*,
 Be therefore wise, before it be too late :
 Ye *Princes*, and ye *Judges of the Land*,
 Learn, and observe what GOD hath now in hand :
 And all ye *people* throughout these *three Nations*,
 Take notice of those dreadful *Visitations*
 Which are portended, that, they may be made
 Quite voyd, and have *Effects* to make you glad.
 Trust not in *Riches*, for, they wings have got,
 And, will flie off, when you suspect it not.
 Trust not in *Earthly Power* ; for 'twill at length,
 Break, and be ruined, by its *own strength*.
 Trust not in *Princes* ; For you can of none
 Have more hopes, then you had of him that's gone ;
 But, trust him, who, doth no mans trust deceive ;
 Of whom nor *Death*, nor ought else can bereave ;
 And,

And, vvho, nor *Love*, nor *Power*, nor *wisdom* lacks
To finish, what for you he undertakes.

Think, and speak soberly of him that's gone ;
For, he the *work* of GOD hath carry'd on,
So far as his appointed *Station* vvent ;
And, being but a *mortal Instrument*
Made of the self-same brittle *earthen stuff*,
That others are, was not, of so much proof
Against the baneful *Flatteries* of those,
VVho seem'd his true *Friends*, as against his *Foes*
In open Field, who could not act the part
Of such as made their *Batt'ries* on his heart.

I look upon his *Failings* as mine own,
And neither whilst he lived made them known,
(Nor will disclose them further being dead)
But, that the *living* may be profited,
And that, GOD may be honour'd as he ought
By that which to remembrance should be brought.
My *Conscience* bears me witness that I know
No malice, in my heart against a *Foe*,
Much less against a *Friend*, vvhom I profest
To serve ; and vvho, to his *own Interest*
(In what he from the right-way did decline)
Did much more injury, then unto *mine*.
His *Words* and *Deeds*, were all the means I had
To know him by ; and what Result was made
By me thereon, I did since his decease
Thus briefly in an *Epitaph* exprefs,
Which here I'll add, the *Censures* to prevent
Both of the *Flatt'rer* and *Malevolent*,
Who (in a manner) crucifie his *Name*,
Betwixt a *Glorious* and *In-glorious Fame*
As much as may be, to advance *self-ends*,
And nullifie, what GOD, thereby intends.

F 2

THE

The EPITAPH.

Here Dead He lies ; who, Living here,
 Was Britain's greatest Hope and Fear.
 And, by what was on Him bestown,
 Had all His Equals over-grown :
 His Predecessor's Sins and our,
 Made way for Him to Sovereign Power ;
 By rendring that an Act of Reason
 And Justice, which had else been Treason.
 No Prince, was ever heretofore
 More praised, or dispraised more.
 Advantages, few ever won
 So great : None lost so great a one.
 This World afford no Pattern can
 Which better shews what is in Man.
 His Vertues, were enough to do,
 So much as GOD design'd Him to.
 He Failings had : But, when liv'd any
 That had not every way as many,
 If he (whilst here abode he made)
 Such Tempters and Temptations had ?
 Presume not therefore ; but with Fear
 Minde, what you know, and see, and hear :
 Yea heed, what GOD, and Men have done,
 But judge none but your selves alone ;
 And aim in chief, how to increase
 GOD's Glory, and the Publick Peace.

This Change, and failing of our Expectations,
 In many sev'ral Things, which have Relations

To .

To Us and Him, forewarn us to pursue
 Some speedy Course, Confusion to eschew,
 And fortifie our *Peace* : But, what to do
 Few know, or vvhat vvill best conduce thereto ;
 Nor shall know, till a *Parliament* convenes
 To search vvhat GOD, this *Prince*, & *People* means.
 In order to their wish'd-for *Settlement*,
 The *State* hath chose another *Instrument*,
 Whom G O D, hath in the room of *OLIVER*,
 Permitted to be his *Probationer*.
 In Prudence, this *Expedient* they have us'd,
 Lest our *Confusions*, growing more confus'd,
 Might bring in *Anarchy* : And if they now,
 Pursue vvhat GOD's, and *humane Laws* allow,
 And shall not *Arbitrarily* proceed
 Ought further, then *unquestionable Need*
 Necessitates, till those things on their *Basis*
 Are fixed, vvchich vvere thrust out of their places :
 It may in little time, conduce to that
 Which *Men of single Heart*, have aimed at.
 But, *who*, or *what*, vvill henceforth be a Bar
 To *Righteousness*, the *Sequel* must declare,
 And vvill make manifest, vvhat *Mask* soever
 It put upon an opposite Endeavour.

If he hath conscientiously been chose,
 (Which none but GOD and his *Electors* knows)
 Our *Peace*, by this *Prince*, vvill be further'd more,
 Then by him vvhom vve vvrought vvith heretofore.
 Although he brings not such *APPEARANCES*
 Either for His, or Our Advantages,
 As did his *Predecessor* : for vve may
 Finde those *Defects* supplide another vvay ;
 Yea, vvant perhaps, of what the former had
 In some kindes, may to our advantage add.

Time

Time, oft discovers in a timely season,
 What cannot be till then discern'd by *Reason*.
 Wife *Samuel*, fail'd in his conjecturing
 Which of the Sons of *Jesse* should be *King*.
 A *Man of War*, now fittest for the *Throne*
 Some thought; but, vve behold instal'd thereon
 A *Man of Peace*: And if in his *Probations*
 He bide the *Test*, he shall be to these *Nations*,
 A *Fortress of Defence*, in spight of those,
 Who, in his *Government*, shall him oppose;
 Provided, vve obstruct not *Providence*,
 By persevering in impenitence.

The *Supreme Title*, is on him confer'd,
 And, by vvhath vway soe'er it vvas acquir'd,
 That, for the present vwith a *Sovereign Pow'r*
 Invests him; and vvhateuer we call our,
 Is in his hands, vwith all th'Authority
 Which *Scepters*, *Globes*, or *Crowns* do signifie.
 And, of that Dignity he stands possesse
 (By GOD's permissive Providence, at least)
 Not that he should Usurp, or challenge them,
 As due unto his *Fathers House*, or *Him*;
 But, being forfeited by our *Transgression*,
 Them, in his hands he hath by sequestration,
 To be secur'd there, till by *Penitences*,
 A *Pardon*, be su'd out, for our Offences,
 That, vvhath, by *Natures Law*, and by GOD's *Word*,
 To us belongeth, may be then restor'd:
 For, GOD, Almighty, to no other ends,
 Such *Seizures*, by a *Sovereign Prince* intends:
 Save when, on *wicked Nations* he bestowes
 A *wicked Prince*, for both their overthrows.

If to GOD's ends, he Quadrate his Desire,
 He, shall become, far greater then his *Sire*.

He

He shall do nobler things, then ere he did ;
 More he shall *Conquer*, then he conquered :
Affairs, which he of whom vve are bereft,
 Both *difficult* and in confusion left,
 He shall reduce to Order ; not alone
 Subduing *Men* and *Realms*, as he hath done,
 But conquer also, those *destructive Evils*,
 Which would destroy all, and triumph o'er *Devils*.
 Nay, though he had been, either by his *Youth*,
 By *Flatterers*, pretending zeal to Truth,
 Or if he by a carnal *Hope* or fear
 Of *Danger*, had been tempted to adhere
 To those *Designs*, which under fair pretences,
 May, to the *Publick Rights*, do violences ;
 Yet, if he shall conform to GOD, and them,
 Whose *Love*, and *Counsel*, he should not contemn ;
 It shall (by much) a greater honour do him,
 Then *Scepters*, *Crowns*, and *Thrones* can add unto him.
 Yea, if upon the day of his *Probation*
 He to the *Supreme Council* of this *Nation*,
 (Assembled lawfully, and duly chose)
 Shall rather hearken, then give ear to those
 Who flatter him in secret ; they shall never
 Forsake him, but his *Servants* be for ever.
 It shall on him, confer more *Happiness*
 Then, I in words, am able to exprefs.
 VVin him more *Love* then can by gold be bought,
 Bring in more *Joy*, keep *Terrors* better out,
 And (whilst on Earth he lives) secure him more,
 Then if each single Souldier vvere a score ;
 And, were my Life, of value to be pledg'd
 For that *Adventure*, it should be ingag'd.

Contrary-wise, if he their *Lore* pursue
 VVho will perswade him, that all is his due

VVhich

VWhich he can grasp ; or shall instead of *Law*
 Imploy the sword, to keep *Free-Men* in aw ;
 GOD, will arise ; and none shall need to strive,
 A *Remedy*, by *Violence*, to contrive.
 For if we vwait on him, and sit but still,
 Submitting patiently unto his *Will*,
 Our *Chief Oppressors* he will cause to be
 Their own destruction, and so set us free.
 Or, make our *Foes* our *Friends*, and back restore
 All that was taken from us heretofore.
 By such means, GOD in former times releast
 His People, who by *Tyrants* were opprest,
 As doth appear, by that which did befall
 In *Babylon*, and in th'*Egyptian-thral*,
 VWhere, not a man made use of *hand*, or *tongue*
 To free himself, by *violence*, from wrong,
 Except by *Prayers*, which (although offence
 It gives to some) is lawful *violence*.
 And, by some such means when GOD's time is come,
 Our *Bondage*, we shall be deliver'd from.
 GOD, hath a thousand wayes, to break the *pow'r*
 Of twentie thousand *Tyrants* in an hour ;
 Yet, may prove many *Tooles*, till he finds *one*,
 Or, *moe*, to finish what he hath begun.
 If this turn Edge, he, peradventure may
 Take those again, that have been *flung away*,
 VWhich being purged in *Afflictions Fire*,
 VWill, now be pliable to his Desire.
 Their *Actings*, vvhom vve now impow'ed see,
 VWill shortly, evidently signal be,
 Of what shall follow : But, I fear th'event,
 VWill not produce a happy *Settlement*,
 Till our *Trustees*, Elected shall appear
 For *Conscience-sake*, more then for *Belly-Cheer*,

Or

Or such-like *by-respects* ; (by which we seem
 To have our *Birth-Rights* in a mean esteem :)
 And, till, GOD, likewise, hath by Lot a *Voice*,
 (As well as men) both in the future *Choice*
 Of our *Protectors* ; and of others too,
 Who must help act the work that's yet to do.
 But, this will be no pleasing Proposition
 To Avarice, Self-seeking and Ambition.

There's yet a *Signe* (to which things fore-exprest
 Relation have) more signal then the rest,
 Which, if it shall continue as it hath
 Continu'd, will add *Vengeance*, unto *Wrath* ;
 And, what vain hope soever, we may cherish,
 VVe, with our *Prince* and *Government*, shall perish.
 GOD, where this grows predominant, despises
 All Vows, Tears, Prayers, Cries and Sacrifices,
 Fasts and Thanksgivings : For, he findes them all
 VWhere this remains, but *Hypocritical*.
 This is that *Signe*, which did in ev'ry Age,
 Those irrevocable *Fore-Dooms* presage,
 That introduc'd the *final Desolations*,
 Of all those mighty *Empires*, *Kings* and *Nations*,
 VWhereof there's little left now, but a Name,
 Preserv'd among us by an empty *Fame*,
 For our *Examples* : This is that which shook
 Their *Thrones*, their *Crowns* defac'd, their *Scepters*
 Yet, this *Signe* is upon us, at this day ; (broke :
 From us, with speed, remove it LORD, away.

You look, as men expecting I should show
 VWhat *Signe* that is. Good GOD! what do you know
 If this you know not ? Do you not behold
 That *Signe*, by what I have already told ?
 Are you asleep Friends ? have you neither *Ears*
 Nor *Eyes*, that, undiscern'd this yet appears ?

G

Do

Do you not hear the *Groans* of Men distrest?
 The *Loud-loud Cries*, of those who are oppress'd?
 Nor what a *sad Complaint* attested stands
 This day, by many hundreds of their hands?
 Have you not heard, how *Pris'ners* do complain?
 Nor seen what Tears are poured out in vain
 By *Widdows* and poor *Orphanes*? see ye not
 What vast Estates are by *Oppressors* got,
 To their undoing, who their *Lively-hood*,
 Their *Fathers*, *Husbands*, or their *Brothers* Blood
 Lost for the *Publick*? see you not how sad
 (Poor souls) they are? how lean, and how unclad?
 Have you not heard a *Mercilefs-Decree*
 Condemn the *Just*, and set the *Wicked* free?
 Do you not see, that, hundreds of *Petitions*
 Have many yeers made known Mens sad conditions,
 Without *Compassion*? and what dis-regard
 Befalls them, who have merited reward?
 Observe you not, that they, who made complaints
 Ev'n unto those who are esteemed Saints,
 Finde them as senseless of their saddest moans,
 As men hew'd out of *Blocks*, or carv'd in *stones*?
 And, that *Hypocrisie* (in GOD's account
 The worst of sins) is now grown Paramount?
 Have you not seen *Blood*, as if water spilt,
 And *Black Designs* with *Golden Colours* guilt?
 Nor many *foul Offences* made appear
 As if they *meritorious Actions* were?
 Perceive you not, who joyning are together,
 VVho *give* and *take Pow'r*, to and from each other,
 To re-infringe our *Christian Liberty*?
 And, by pretending Zeal to *Piety*,
 Or *Civil Peace*, advance the *Interest*
 Of our old Foe, the *Seven-headed Beast*,

VVith

VWith his *False Prophet*? and invented have
A *Grin*, both *Soul* and *Body* to inflave?

Perceive you not, that *Importunities*,
VWhich made one from his Bed and Children rise,
(And mov'd a *Judge*, who fear'd not GOD nor *Men*)
Prevails not now, as it prevailed then?
And, that, Mens *tender Mercies* are become
More cruel, then their *Cruelties* to some?
Nay, see you not, this *Signe* more signal made
By that, which our *Apostacies* now add?
And, that, this day, we do apparently
Stand guilty of the great'st *Apostacie*
From our first *Covenants*, *Vows* and *Protestations*,
Then ever could be charged on these *Nations*?
Observe you not, what foolish *Prophecies*
VVe take up? how, of *Fictions* and of *Lies*
VVe make us *Refuges*, as heretofore
They did, whose *Paper-Works*, we down have tore?
And how the lying Prophets and the *Priests*
Comply, to save their carnal *Interests*?
Have you not lately taken observation,
That *Laws* by gross, have had a confirmation,
Of which there's nothing on Record, (or little)
To warrant them, except their *Names* or Title?
And heed you not what *Mischieves* that abuse
VWith such-like, may insensibly produce?

VVell, GOD, forgive us all; for I believe
These things you may apparently perceive.
But, if you shall make doubt, whether or no
It be, as I believe, or else, not so,
To GOD Himself, for tryal I'll appeal,
And, to the *People* of this *Commonweal*,
VWho, know what's done, and will not be afraid
To justifie what may be truly said.

G 2

For

For, when this Signe is fix'd ; though men look high
 Or big, it shews *Destruction* draweth nigh.
 Yea, though the *Proud* may seemingly contemn
 This *Signe*, it will impressions leave on them :
 For, horrid *inward Pangs*, and *secret Dread*
 VVill seize upon their Hearts, when this is read;
 And that great *Storm* of Brimstone, Fire, and Snares,
 VVhich GOD, for men impenitent prepares,
 VVill oft to minde be brought ; and waking keep
 Their eyes, sometimes, when they desire to sleep.

But to be plain (why should there be a doubt
 Of that whereof, Proofs need not to be brought ?)
 I, see the want of *Justice* and *Compassion*
 (The most apparent *Signe* of *Desolation*)
 So evident ; that, I, do boldly here
 Before GOD, *Men and Angels*, witnesse bear
 That our Oppressions are at this day more
 Then ere I knew them at one time before,
 Since first I knew the world; though I have been
 No stranger where mens actings best are seen ;
 And, where I saw (for their and our Offences)
 Six *Parliaments* cut off by *Violences*,
 Or by untimely ends, within the space
 Of these last twenty years, and somewhat less :
 Yea, though I've seen *two* Governments arow
 Destroyed for *Injustice* ; and see now
 A *Third* indanger'd ; which thus makes me speak,
 And like the Son of *Cræsus*, forth to break
 Into expressions beyond Expectation,
 To make men seek their timely Preservation.
 For this *Signe* is so fatal, that unless
 It quickly be remov'd by *Righteousness*
 And *Brotherly Compassion*, we shall never
 Enjoy that Peace for which we do endeavor.

Some

Some, naytheless, will judge me worthy blame
 And punishment, thus to disclose the shame
 Of this my *Nation* ; and, I should confess
 That for so doing, I deserv'd no less,
 If *Malice* had inclin'd me thereunto ;
 Or, if I ought have aggravated so,
 That it exceedeth *Truth* ; or, if o'er-blown
 These *Crimes* had been, unless by me made known.
 But, 'tis not so, nor so ; And, if he may
 Deserve the Rod, who doth but write or say
 What is mis-done, (and speaks it with intent
 Those Mischieves which may follow to prevent)
 What merit they, who act them without care
 Of what sad things, they certain Symptoms are ?

That this bears Date the last day of *December*
 In *sixteen hundred fifty eight*, remember ;
 And, that a *Reconcilement* be before
 VVe have provok'd GOD's Patience, one yeer more ;
 Left, I *my self*, be made another *Signe*
 Of what the former *Symptomes* pre-divine.
 For, those *Confusions* VVhich distract this *Sate*,
 Are typified in my *outward Fate*,
 And printed on me, by that violation
 Of *Justice*, which defiles this Generation.
 They seem to have enough in outward shew,
 To bear their *Port*, to pay the Debts they ow,
 And for the future a sufficiency :
 So also, if I had my Right, have I.
 As (notwithstanding this) with much ado
 They, now subsist : So, fares it with me too.
 As, at the present, their *Expences* be
 More then their *Incomes* ; So it is with me.
 They have more *Foes* then *Friends* ; And much I am
 Deceived, if I may not say the same.

My

My *Foes* and *troubles* in another year
 May ruine me ; and so will theirs I fear
 If he on whose assistance I depend
 Prevents not what their *Foes* and mine intend,
 Before another yeer wheels round, I may
 Enjoy an *outward Peace* ; And so shall they
 If they embrace the means, that will be shown,
 And, follow not *Devices* of their own.
 Yea, that perhaps, which will to them betide,
 Shall in my *Lot*, be first *pretypifide*.
 If *timely Justice*, be vouchsaf'd to me,
 By *timely Mercies*, they reliev'd shall be :
 If I, permitted am to be destroy'd,
 Their *Power*, may not long after be enjoy'd :
 And GOD so much incensed may appear
 (As with the *Jews* once) that, he none will hear
 But for himself, who ere from thenceforth stands
 Within the *Gaps*, to keep *Plagues* from these *Lands*.

Thus, in plain language, and in homely *Rimes*
 You have a brief *Character* of these *times*,
 Made on a *sleight occasion* ; to awake
 The drowzie ; that more heedful, it may make
Men heedless ; and him to be somewhat wiser
 Who is not of good *Counsel*, a *Despiser*.
 A *Souldiers dream*, but of a *barly-Cake*
 Told to his fellow, when he did awake,
 And Spirited with his *Interpretation*,
 Produced an *Effect*, worth observation ;
 And so may this, although to some, it seem,
 No better then a silly *Souldiers dream*.
 I'll add no more (though much more add I might)
 For, here will be too much for them to sleight,
 Who, in those *Flatt'ries*, much more pleasure have
 That send them with dishonour to the *Grave*,

Then

Then in plain spoken *Truths*, which would to them
 Have brought *salvation*, if embrac'd in time.
 And here, will be enough to startle some,
 To stir up others, till th' *Alarum* come
 To such a *number*, as may then suffice
 To make a *reconciling Sacrifice*.
 Unless we *Sodom-like*, stand unreform'd
 Until with *Fire and Brimstone*, we are *storm'd*.

This SALT, made out of SALT, I took occasion
 To boyl up, for the service of my *Nation*
 To this height, as conceiving it was meet
 To keep what's yet *unputrified* sweet,
 And those corrupted humors to expel
 Which in GOD's nostrils have an evil smel.
 I hope, men will not throw it in mine eyes,
 Neither so universally despise
 These timely *warnings*, that they shall by *none*
 To good effect, be read, and thought upon :
 And, if but *two or three*, shall thereby gain
 Some benefit, I have not lost my pain.

Mine be the shame, if I, hereby to him
 Intend disgrace, whose *Verses*, are my *Theam*.
 I did but thus, his *Mercury* calcine
 For *Physick* ; Let him do as much by *mine* ;
 And, if, ought from my *failings*, he deduce
 Which may to others, be of wholsom use,
 I, shall be pleas'd ; because, what lose I may
 In one kind, will be gain'd another way.
 But, if he hath, so generous a minde
 As to believe he hath, I am inclinde,
 He will return me thanks, that I have us'd
 To no worse purpose, that which he hath us'd.
 Yea, and rejoyce, that, what in sport he writ,
 This needful *premonition* did beget.

When

WHen I had pen'd this, and o'erview'd the same,
 Therewith consid'ring what a worm I am,
 What they are, who, offence thereat may take;
 What misconstructions, Prejudice may make;
 With what scorn and contempt it may be read;
 And, having therewithal considered
 That, I, am one adhering to no Faction,
 To give me countenance in such an Action.
 Nor having in my self, pow'r to defend me,
 From Injuries, nor Patron to befriend me;
 It quail'd my Courage; and I'll not dissemble,
 It made my heart ake, and my Flesh to tremble.
 And I had hid my Talent in the ground,
 Unless, a timely Cordial had been found.
 But, he who gave it, my faint heart reviv'd;
 From him, new Resolutions I receiv'd,
 Wherewith confirm'd, my Soul to him addrest
 Such Musings, as are next, in Words exprest.

LORD GOD, if, to thy glory, this may tend,
 Give it, some way a *Passport* to that end,
 And set thy *Imprimatur* thereupon;
 For, *Thou hast done* it, if it be well done:
 If it be such, as will not honour thee,
 'Tis mine, and as mine, let it smother'd be.

I feel a *strong perswasion*, in my minde,
 That, hereunto, I was by thee inclinde
 And, that, there may be somewhat more exprest,
 Whereby, *thine*, and the *Publike Interest*
 May be advanced; which if it be so,
 And, thou shalt please, to call me thereunto,

By

By giving me a *Spirit*, that may fit
 So weak an *Agent*, to adventure it,
 I'll prosecute it home, although it shall
 Cost all, which in this *World*, I *mine* can call.

I have been subject to some Hesitations,
 Through pity, to those dear and near *Relations*,
 Which thou on me bestow'dst ; and thereby, have
 Lost much, which by that means, I thought to save,
 To make me take more heed, *by*, and *from whom*
 All things that shall advantage me, must come :
Them, therefore, henceforth, I resolve to trust
 To thy disposal, whom, I knew so just,
 That, thou of those, unmindful canst not be,
 Who truly place their *Confidence* on thee :
 And, now to fix in me, a *Confidence*
 For time to come, upon thy *Providence*,
 By those *Experiments*, which I have seen,
 I will confess, what *thou*, to *me* hast been.

So universally thou dost extend
 Thy *Love*, that, all men it doth comprehend,
 Who shall not wilfully reject thy *Grace*,
 When thou, to them shalt offer an *embrace* ;
 And, all things dost vouchsafe, which may enable
 To *honour thee*, or make *life comfortable*,
 So far, as we may *carnal things possess*,
 Without obstructing, our *chief happiness*.
 To evidence this *gratiousness* of thine,
 No *living mans experience* outgoes *mine* :
 For, ev'ry *Faculty* of mine hath heard
 Thy *wondrous Mercies*, thereunto declar'd
 In its *own language*, to th'intelligence
 As well of every *Passion*, and each *sense*,
 As of my *Reason* ; so, that I can say
 They have to me, abounded ev'ry way.

H

For

For since I knew the *World* (ev'n ever since)
 Thine, *extraordinary providence*
 Hath watched over me ; and, I, from none
 Have had *subsistence*, but, from thee alone ;
 Or, by *those*, whom no *temporal Relation*
 Could move thereto, without thine Invitation ;
Kind'red have been to me, in *wants* and *dangers*,
 If not my Foes, at best, more strange then *Strangers* :
 And, not the smallest portion of my *wrong*
 Hath from their *malice*, or their *envie* sprung.
 Few have been more Censorious of my *ways*,
 Or, apter to believe what *malice* says.

That, which my *secret Foes* designed had,
 To ruine my estate, thereto did add ;
 And, through thy *mercy*, more unto me gave
 Then ere I got, by all the *Friends* I have.
Friendships acquired by mine own endeavor,
 And, all my *own works*, have been fruitless ever ;
 Except it were, to bring those *troubles* on me,
 Which have no less then *twice* or *thrice undone me*,
 And made work for thy *Mercy*. *Thrice*, thou hast
 Redeem'd me, when in Prison I was cast
 By *Supreme Pow'r* ; and freed me without *shame*,
 When I was threatned, by the voyce of Fame
 With loss of limb and tortures, and knew none
 On whom I could rely but thee alone.
 Through *dangers*, into *safety*, thou hast led me ;
 And, when I wanted meat, by *Ravens* fed me.
Twice, nigh as poor as *Job*, I have been made ;
 And ev'ry time, that, which was lost, I had
 To me returned double ; without cheating
 The *Common-Wealth* ; or private men defeating,
 Of what to them belonged ; Nor, by *wiving*,
 (Which is to some, a sudden way of thriving)

Was

Was my *Estate* repair'd ; nor thereunto,
 Did I, by fawning upon *Friend* or *Foe*,
 Add ought ; nor ever had a *Legacy*
 To me bequeath'd, these *losses* to supply ;
 But, by such *means*, that, if I should declare it,
 Few would, perhaps, believe it, when they hear it.
 For, I confess, that I my self do wonder,
 When *past*, and *present things*, I duly ponder,
 In what great *Wants*, I, without *Want* have liv'd,
 And under what *Oppressions*, I have thriv'd.
 This makes the World, which hitherto hath grutcht
 That, I, with what is hers should be enricht,
 (As many think I am) to wonder more
 How I, whom she intended to keep poor,
 Subsist in her despight, then, how all they
 Grew *wealthy*, who were *beggars* tother day :
 And from her sight, thy *Bounty*, being hid,
 She thinks, I thrived, as her *Servants* did.
 And, leaves no means unpractis'd, to destroy
 That *Competencie*, which, I yet enjoy.

When to be thought *poor*, it may do me shame,
 (Or, make me poorer, then she thinks I am)
 She taketh all occasions, then, to say
 That, *more I owe, then ever I can pay*.
 When to be deem'd *rich*, may deprive of that
 Which is my *due* ; she *trebles* my *Estate*.
 But to prevent the *mischiefe*, which thereby
 Had else enfude, thou sent'st in a *supply* ;
 And, always, hast enabled me, at least
 To bear the weight, wherewith, I was oppressd.

Thou, likewise, kept'st me without shame of face,
 Maugre *Detractions*, malice, when *Disgrace*
 Was *then*, and *there* intended, where it might
 With most *disparagement*, on me alight :

H 2

And

And though but few, more scandaliz'd have been,
 Few, of my *Rank*, have liv'd in more esteem.
 Thou, from the violence of great *Oppressors*
 Of *Pietie's*, and *Friendship's*, false Professors
 Hast often sav'd me ; yea, and from the Rage
 Of those, to whom, I long since did presage
 VVhat they, and I, saw afterward inflicted,
 According as my *Muses* had predicted ;
 And, they, who then, for that, at me did rave,
 Have many yeers, lain quiet in the *Grave*.

In that great *Pestilence* (whereof no time
 Hath mentioned the like, in this our *Clime*)
 Thou did'st preserve me, when on ev'ry side,
 In short time, many *twenty thousands* dide,
 Though underneath the self-same Roof I lay,
 VVhere many by that *Plague* were took away,
 That I might leave that *Judgement* on record,
 To them who were reserved for the sword :
 And when the *Sword* was sent his work to do,
 From that, thy *Mercy*, did preserve me too.

Thou hast, moreover, from the menacing
 And dreadful Wrath of an *incensed King*
 Deliver'd me, without a *Mediator*,
 Or back receding in the smallest matter,
 From *Truths* aver'd. Thou from th'unjust intent
 Of *Evil Members* in a *Parliament*
 Did'st *twice* preserve me : and, all those *Neglects*,
 Of *Justice*, and those other sad effects
 Which I have suff'ed, Demonstrations be
 VVhat, *most men are*, and what *thou art to me*.
 Nay (which is more then this) thou hast, thereby
 Not onely shewn to me the Vanity
 Of *other men* ; but also, made mine *own*
Deficiencies unto my self, more known :

And

And both my *Sins* and *Follies* to appear
 More my advantage, then my *Vertues* were :
 For, those things, which the *Devil* to undo me
 Design'd ; and whereto *Flesh* and *Blood* did wo me,
 Thou mad'st to be a means of *Preservations*
 From those, and also, from the like *Temptations* ;
 And all the *troubles*, which the world brings on me,
 With those great *Injuries* which have been done me,
 (Instead of harming me) have in the Dust
 But tumbled me, to rub away the Rust ;
 Or been a necessary *Discipline*,
 To fit me for those *Services* of Thine,
 VWhich else had been omitted to this day ;
 Or, if done, not so done, as now they may :
 For which my Soul out of that Dust doth raise
 A Voice, in *Hallelujahs*, to thy *Praise*.

Yet left, these thy *great Mercies*, might at length,
 Prove ineffectual, by that little strength
 VWhich is in *Flesh* and *Blood*, if they vvere quite
 Depriv'd of that, wherein they take delight ;
 THOU, who know'st vvhhat defects are in *mans nature*,
 (And therefore art indulgent to thy *Creature*)
 Hast graciously been pleas'd to intermingle
 VVhat might distaste, or be unwholesome single ;
 So temp'ring *sweet* vwith *sow'r*, that I by neither
 Might *harm* receive, but *Good* from both together :
 And, vvheresoe'er I live, dost still provide
 To *neighbour me*, one of the *Sons of Pride*,
 To make me vvatchful, and consider vvell
 VWhere I yet am ; and, *among whom* I dwell.

To me, Thou likewise hast vouchsaf'd a share
 In vvhatsoever *Pleasant* doth appear
 To men of all *Degrees*, vvho grow not *mad*
 Or *drunk*, by those *Delights*, vvwhich they have had :
 For,

For *Poverty* and *Sorrow* have to me
 Made *Common things*, more pleasurable to be
 Then their *chief Dainties*, vvho to that are born
 VVhich must be *won* by others, ere 'tis *worn* ;
 VVho have but such *Enjoyments* at the best,
 As they, who come full gorged to a *Feast*.
 Yet, when of those *Delights*, I am bereav'd,
 By whose enjoyment, I content receiv'd ;
 They leave not, (when departing I do finde them)
 A *Bitterness* upon my Soul behinde them ;
 But, give the better appetite to those
 Whose taste, and pleasure, I shall never lose :
 And LORD, it flows from thy *great Mercy*, too,
 That, *flesh and blood*, should willingly forgo
 What *constitutes themselves*, to place *affection*
 Upon an *inconceivable Perfection*. (bin,
 Though, (as Thou know'st) the world my *Foe* hath
 And, would afford me little share therein ;
 A *Portion* I have also, there acquir'd
 By thy *Free-Grace*, more then I once desir'd :
 And vvhen I coveted more to possess,
 (Though by a lawful meanes,) thou mad'st it less,
 To minde me, that, nought will with me indure,
 Save what by Thy meer *Bounty*, I procure.
 If, therefore, it be lost, confesse I must
 That, Thy permission of it will be just ;
 And, with contentment, I will let it go,
 Though all the rest, be taken from me too :
 For, I most covet those things to enjoy,
 Which neither I, nor others can destroy :
 And, though sometime, Thy *Cup* imbitter'd be,
 By those distempers vvhich remain in me,
 I take it, naytheless, with true *Thanksgiving*,
 And vvould not change my *Lot* with any living.
 Though

Though out of *Levity* and *Custom*, too,
 I, ev'ry day, think, wish, and speak, and do
 Like other *foolish Men*: yet, if I know
 Mine own Mind, though Thou vould'st on me bestow
 All I could vvish, for vvishing; I vvould vvave
 That *Grant*: and onely ask of Thee to have
 VVhat Thou vvilt; and that Thou vvould'st take away
 My *Self-will*, though my *Life* upon it lay:
 For nought I now desire, to *have* or *be*,
 But what may be best pleasing unto *Thee*:
 And, if this *temper* could be still retain'd,
 Men vvould believe, vvhat they, yet, think is fain'd.

To fortifie my *Faith*, and that desire
 VVherewith, at present, Thou dost me inspire,
 Thus of thy Mercies past, I have in part
 Confession made: and, if I know my heart,
 I durst not them before Thee thus aver,
 VVho knowest all things, if untrue they vvere.
 Yet, pardon my *mistakes*, if any be,
 And, make, what I conceive thou art to me,
 A *Pledge*, of what thou wilt be, to mine end.
 Above all other *Enemies*, defend
 And, save me from *my self*: For, *World* nor *Devil*,
 Can then inflict upon me any evil,
 That shall deprive me of ought *transitory*,
 Which may advance my *welfare*, or thy *Glory*.

Next to my *self*, my *second-self*, and *They*
 Who sprung from *us*, do stand most in the way
 To hinder me, in that, whereto, my *minde*
 Perswadeth me, it is by thee inclinde:
 For, my respect to them, I must confess,
 Oft, makes me guilty of *faint-heartedness*.
 Oh! be so merciful to *them* and *me*,
 That, neither of us, may a Grievance be

Unto

Unto each other, in vvhat doth pertain
 To Thy *Affairs*, whilst vve on Earth remain ;
 Or make us, vvith Reluctancy, to spare
Our selves to serve Thee ; Or, vvhat is more dear
 To either, then *our selves* : But, give each other
 To thee, that we in thee, may live together
 VVhen we are called hence, and timely know
 Our *Bliss* consists not in things here below.

I know, Thou art vvell pleas'd it should be thus,
 And that, hereto Thou wilt enable us :
 For, though I feel them, to be somewhat neerer
 Unto my *Flesh*, Thou to my *Soul* art dearer ;
 And, as thou gav'st them vvhen they vv ere desir'd,
 I'll back return them, vvhen they are requir'd,
 VVith mine *own Soul* to boot : Do not dispise
This All ; For, in these, *All*, I sacrifice.

To Thee, for these *Relations*, I am Debter,
 Then vv hich I know no man enjoyeth better,
 VVho meriteth so little the possessing
 Of any extraordinary *Blessing*.
 Yet, if thou hast a *Work* to call me to,
 By which, I may my *Self*, and *them* undo,
 I'll undertake it, so, Thou stand but by me,
 And shalt thereto, with *needful Pow'r* supply me.
 Yea, though Thou shalt no more Thy *Blessings* double
 As heretofore ; but waste away in trouble
 (By multiplied *Sufferings*, *Wants*, and *Grief*)
 The remnant of my, yet, prolonged Life ;
 I am resolv'd, that, I will never more
 Thereat, repine again, as heretofore :
 But onely pray, my *Sins*, may be forgiven,
Believe, and *love*, and seek my *LOT* in Heav'n.
 LORD, keep me in this minde ; and then, let MAN,
World, *Flesh*, and *Devil*, do the worst they can.

Sar-

Sarcasmus Ænigmaticus.

Hereto is added the following *Riddle*,
with the occasion of composing it,
as neither altogether impertinent to
what precedes, nor to what is coun-
felled by this Portion of Scripture ;

*Answer a Fool, according to his foolishness, lest he be
wise in his own conceit, Prov. 26. 5.*

AS well, to *Foes*, as *Friends*, I thought it fit
To shew this *Poem*, ere I publish'd it,
Because a *Foe*, sometimes, lets fall a word,
Which (heeded well) more *Caution* may afford
Then *friendly Censurers* : And, to that end,
When I to some had read what here is pen'd ;
By them, propos'd *jeering Questions* were,
Fit for no Answer but by *Counter-jeer*.
Yet I will Answer them, when unto me
This following RIDDLE, shall unriddl'd be.

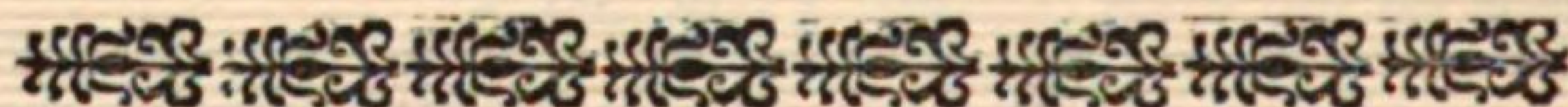
What may that be, which, when it is Exprest
Is most Unknown ? Is Worst, when 'tis at Best ?
And when it is at Greatest, then 'tis Least ?
'Tis Black and White, Red, Yellow, Blew and Green ;
Yet, Understood, Felt, Smelt, Heard, Tasted, Seen ;
Neither now is, nor shall be, nor hath been.

I

To

To any one, who tells me what it is,
 That's answerable ev'ry way to this,
 I do engage ; and thereto fet my hand,
 To tell him any thing he doth demand.

George Wither.



ERRATA.

PAge 1. line 20 for *Vines*, read *Pines*.
 Page 9. line 25. for *Super-added*, read *Superseded*.
 Page 18. line 32. for *because*, read *became*.
 Page 22. line 8. for *all*, read *of*.
 Page 23. line 11. for *puff'd*, read *pass*.
 Page 24. line 14. put out *or*.

A

A bitter-sweet Paffion of the Soul,

Expressed in

A H Y M N E to G O D.

By

The fame A U T H O R.

MY dear, my gracious GOD!
From me Thy Face, why hidest Thou?
Oh! why is Thy aboad
So far, so long, removed now?
See, how alone
(Now Thou art gone)
And helpless, I am left;
Of ev'ry thing
That joy may bring,
Heed, how I am bereft.

2. *I, who but lately seem'd*
Of many Friends belov'd to be,
And so of some esteem'd,
As if their Souls had liv'd in me;
(Though, nor neglect,
Nor dis-respect,
Of them deserv'd I have)
Am now, forlorn
As one unborn,
Or lodged in his Grave.

I 2

3. *The*

3. *The lovely Defart-Owl,
Which dares not fly abroad by Day ;
That persecuted Fowl,
For which the Fowler Snares doth lay ;
Is not hipt at,
As I, of late,
By Wag-Tayls, Dawes and Crows.
Nor hardlyer scapes
His Gins and Traps
Who seeks her overthrows.*

4. *For, when with some Delight,
My heart began on Thee to muse,
This World, forsook me streight ;
And, ever since, doth me abuse.
To Hate and Scornes,
Her Love she turns ;
Her Friends, my Foes she makes :
What fland'rous Lies
She can devise,
Of me, she faines, and speakes.*

5. *And, now, with Vaunts and Brags,
That, she, on me, aveng'd appears ;
From me, her gaudy Rags,
With all her Gifts, away she tears :
And not content
So to have rent*

What

*What was by her bestowed,
 She would bereave
 (With what she gave)
 Those things, that are mine own.*

6. *She doth corrupt my Friends,
 My Wrongs and Sorrows to increase;
 Job's Comforters she sends,
 To make more grievous my Distress:
 To mind she calls,
 Things true and false,
 Which may my Peace impair;
 With whatso'er,
 May make me fear,
 And, let in Black Despair.*

7. *Not those Defects alone,
 For which, she justly me suspects,
 (Or Duties left undone,)
 To my Vexation, she objects;
 But, doth devise
 How, she likewise
 May to my blame pervert,
 What I design'd
 With upright minde,
 And singleness of heart.*

8. *And*

7. *And, (which augments my care)
 My Selfness oft with her conspires,
 Which ere I am aware
 Lets in false Fears, and vain desires ;
 Which, taking part
 Against my Heart,
 Therein such Tumults make,
 That, sometimes, they
 Bear Spoiles away,
 And, cause my Faith to shake.*

9. *Yet this affrights me more,
 Then all their Malice, Force or Guile ;
 Thou, though I Thee implore,
 Stand'st by, as Newter, all the while.
 What she hath done
 Thou look'st upon,
 And, know'st what they intend ;
 Yet let'st them still
 Pursue their Will,
 As if Thou wert her Friend.*

10. *Oh ! whither or to whom
 Can I for Health or Comfort fly ?
 If thou, my Foe become,
 Whereon, henceforth, shall I rely ?
 I hope may have
 That in the Grave*

Immortal

Immortal Life *may be* ;
 And finde as well
 A Heav'n in Hell,
As Joy in ought save Thee.

11. *But, LORD, though in the dark,*
And in contempt, thy servant lies ;
 On me there shines a Spark
Of Loving-kindness from Thine eyes :
 Yea, though without
 (Quite round about)
I am inclos'd with Sin,
 Increasing Foes,
 Fears, Wars, and Woes,
Thou, Peace, preserv'st within.

12. *For, when I looked on*
Those Terrors which begirt me round,
 I thought, Thou had'st been gone,
Because no outward Hope I found.
 Yet hid Thou wert
 Within my Heart,
Still present, all the while,
 And my late Fear
 Doth false appear :
For, now I see Thee Smile.

F I N I S.

1661.

The Prisoners Plea.

[HAZLITT, No. 79.]

1001

The Pilgrims' Progress

[Illegible text]

THE
Prisoners Plea:

HUMBLY OFFERED
IN A
REMONSTRANCE;

With a *Petition* Annexed, To the
Commons of England in *Parliament* Assembled;

By *GEORGE WITHER*:

Falsely charged to have composed a *Lybel*
against the said *Commons*, and there-
fore now Prisoner in *Newgate*.

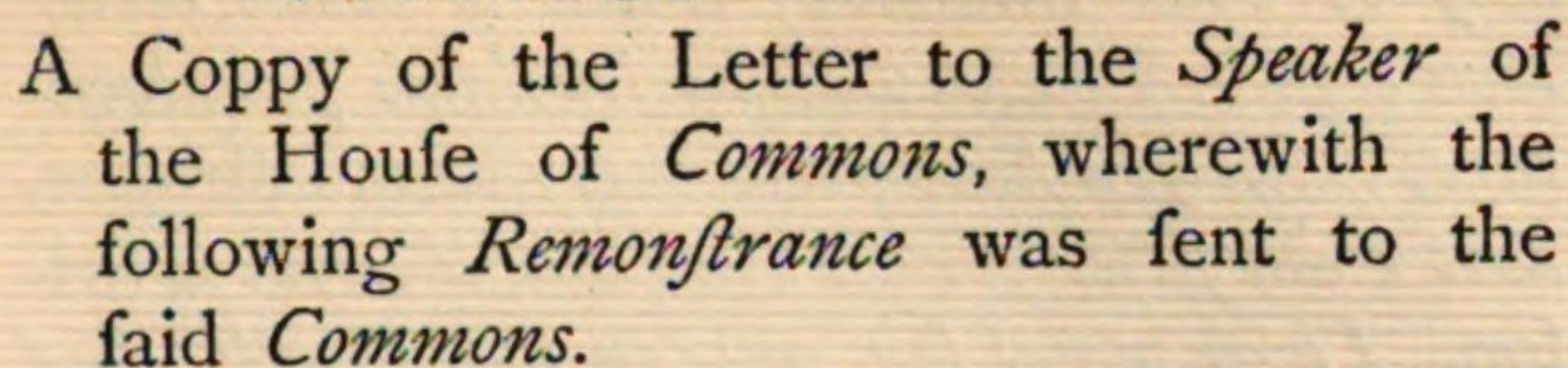
It containeth also, many *Interjections* not to
be despised; As also a Colateral *Corolary*, of pub-
lick Concernment; and in particular touching

THE BLOOD-SHED,

Whereinto *God* is now making Inquisition.

2 Cor. 12. 9, 10. *My strength is made perfect in
weakness; for when I am weak, I am strong. There-
fore I take pleasure in infirmities, in reproaches, in
necessities, in Persecutions, and in distresses for the
sake of Christ, and a good Conscience.*

LONDON, Printed in the Year, 1661.



SIR,

I Was committed to Newgate, as a Lybeller against the House of Commons; Therefore, to Vindicate my self from that Aspersion, and to intimate some other things pertinent to their Consideration, I humbly desire, you, to present thereto, the Remonstrance and Petition herewith sent; which I neither hope nor desire should be totally read in the House to the interruption of Publick Affairs, but perused rather, by the Members thereof at their best leasure. I ought not to have been longer here detained, by the Warrant for my Commitment hither, then untill your next meeting after the Date thereof, but should have been transferred into the Custody of your Sergeant at Arms, who it seems is not willing to be troubled with me; And, indeed I cannot blame him, in regard I am so poor, that I am likely to be a burthen unto him without profit, as I may be perhaps, henceforth to him also, who is now my Jaylor. I was once your Clyent, and you my Patron; but, you are now engaged to speak rather against me, then for me: yet, you
may

may be Pius Inimicus, which is much better than a false Friend: and will think peradventure, when you have perused my Remonstrance, that I am fitter for an Hospital, then for a Prison. I hear many say, you can speak well; And I shall say so to, if you can find in your heart, a Motive, to speak a good word for me in season; and it may perchance do you some honour; for, Age, Poverty and decay of health have rendred me an object of Compassion, being at this time so utterly dispoiled of all (yea and of more then all) that I am likely here to perish, unless God (as he hath hitherto done) shall extraordinarily provide for me. If by reason of Publick Affairs, your House be not at leasure to take me into consideration, it would be one Act of Charity, to commit me to the custody of some Person (such a thing having been heretofore done) who is able to lodge and feed me at his own charge. If my parol might be taken for my appearance when it should be required, I would inviolably keep my word; but, indeed I know not where you will certainly find me when I shall be delivered from hence; for, so God help me, as I yet know not where I may then rest my head, within Walls and under a Roof, unless it be in a Church-porch, or some such place. Do, as God shall incline your heart; for, this is really the present Condition of,

*Sir, your Friend and servant,
Geo. Wither.*



The Prisoners

PLEA FOR HIS VINDICATION:

Humbly offered,

To the Honourable *Commons* of *England* in
Parliament Assembled, in a *Remonstrance*,
with a *Petition* annexed; by *George Wither*,
Prisoner in *Newgate*, under pretence of
Lybelling against the said *Commons*.

Proverbs 18. 13.

*He that judgeth a matter before he hears it, it is
shame and folly unto him.*

HONOURABLE,

THough I am numbred among Male-
factors, and some think me (as *Ahab* did
Elias) to be one of those who troubles
Israel; I have honestly endeavoured to
serve God and my Country, even in those actings,
which are supposed *Criminal*; and perhaps may
have

have, yet, something to do, wherein I may be further serviceable in my *Generation*. Therefore, feeling my health impaired by being above six Months without hearing, shut up in a close Prison, deprived of those conveniencies and necessities which my Age and condition require ; I think it my duty whilst I have some strength left, to use the best means I can, to preserve my *Life* for his sake who gave it (though I have little cause to value the same for its own sake) being confident whatever hardship shall attend it, that he will permit no more to be imposed on me, then he shall render conduceable to his Honour, and make me able to bear. Our late Epidemical distempers, have reduced me from a considerable Estate, to be much less worth then nothing, and if those blusterings had hitherto continued which ruffled about me, before, and when those *Papers* were seized, for which I am confined ; doubtless, the *Flouds* had ere this time overflowed my soul, or the stream ran so strong against me, that it had been impossible, I should have landed a *Remonstrance* within your threshold, with hope of acceptance ; and what may be now done I am uncertain ; nevertheless, you being again assembled, whom I am supposed to have Scandalized, (and long time elapsed without Prosecution, since the limit of my confinement hither by Warrant) I conceive your displeasure (if you be displeased with me) to be so moderate, that I am emboldened to offer my self to your remembrance, and to make my defence by this *Addresse* ; whereto, if you please to vouchsafe Audience, a few minutes with patience, it may peradventure, save you the expence

expenſe of many dayes hereafter, with ſome other advantages to boot; and though the length of it threatens tediousneſs, it may prove as well worth your hearing as moſt Cauſes, ten times longer in pleading, when *Friends* are made, and great *Lawyers* Feed. I ſhall be hopeful alſo that this will come the more ſeaſonably to move your compaſſion, becauſe it coming ſo ſoon after your late *Commemoration* of the greateſt favour vouchſafed by God to the *Humane Nature*; and in regard the deliverance of an *Innocent* out of Priſon, may be as allowable at a *Chriſtian Feaſtival*, as Liberty was to a Murtherer at the *Jewiſh Paſſe-over*.

I am, and have alwayes been (however miſrepreſented) ſo true a lover of the *Publick Peace*, that I was never deſignedly active in pulling down, or ſetting up any *Supream Power*, or delighted in defaming thoſe who are in *Authority*; nor purpoſely falſe to any, though I have been accidentally diſſervicable to ſome (when the appearances of *Supremacy* were ſhared among them who were a medly of *true Friends*, and *Traytors* to *God, King* and *People*, when many in the late *Diſſenting Parties* were in Profeſſion and Action ſo fallacious; their *words* and *deeds* to each other, and to themſelves, ſo repugnant, that few knew in whom to confide; and when *wiſer men then I*, were guilty of many failings) for, knowing that all *Power*, exiſts by Gods *Grace* or *Permiſſion*, I ſtill ſubmitted conſcientiouſly to that which was moſt viſible in being, not queſtioning how it was obtained, how juſtly or unjuſtly executed, or whether it favoured or diſfavoured me in my

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own Particular ; but continued in *Active* or *Passive Obedience* thereto, whilst it could protect it self ; endeavouring such things onely, as according to my understanding, ought in my *place* to be done, and which might best conduce to preserve the *Government*, in Righteousness to Gods Glory and their welfare, for whose sakes *Powers* and *Governments* were first given and Ordained : For, (how mean soever their *Places* and *Faculties* are) all men are obliged to serve in their *Generations*, with such *Talents* as are bestowed upon them, though they shall be Maligned and Persecuted for their labour. In prosecuting this duty (though performed with much negligence & vanity) God hath now preserved me about 50. years in being a *Remembrancer* to my self and others, of such things (after a *Poetical mode*) as I conceived pertinent to our *Publick* or *Private Welfares* : And *Poesie* (though brought into contempt, by being made a *Bawd* to Pride or Lust ; and for the most part rendred serviceable to the World, the Flesh and the Devil) was generally priviledged to dare any thing tending to depresse *Vice* and advance *Vertue*, by plain or Enigmatical Expressions, according to this Sentence.—*Poetis*,

Quid libet audendi semper fuit, estq; Potestas.

Which in effect may bear this *Paraphrase*.

*Vice, to reprove in whom soere,
The Poets Priviledged were.*

Yea, *Divines*, *Poets*, and *Philosophers*, have been that great *Counsel Table* of the World, by whom *Pietie*, *Morality*, and the Priviledges of the *humane Nature* have been preserved from *Barbarisme*

barisme, in all Ages, though many of them, in the *Times*, and among the *Nations* with whom they lived, had not much respect, nor so much *Civil Authority* as a *Petty Constable*. I presumed on their *Priviledges*, and in order to the discharging of my Duty, lately designed a *Poem*, called *Vox Vulgi*, personating (*more Poetico*) the *Counties*, *Cities* and *Burroughs* of this *Nation*, reprehensorily expostulating a few particulars, relating to what was then rumored, touching the Deportment of some of their *Trustees*; And I was thereto moved by the many murmurings, secretly whispered, or openly devulged by *Common fame*, to the begetting or fomenting of dangerous *Animosities*, though perhaps false; and to the infringing of our *Common Peace*, if true; Those *Rumors* I endeavoured to expresse in such *manner* as they were spoken, and with such *Inferences* as were made upon them by others, or naturally resulted from them in my apprehension; that, having fixed and made visible by *words*, those *Notions* which fluttered to and fro within me, I might the better see what they amounted unto; and make use of them to such good purposes, as I found cause of. And, I confesse, I made those whom I personated acting a *Reprehensory* part, to speak as plainly, as boldly, and as Magisterially, as I thought it became them; because, *fearful reprovers* make *fearless offenders*. Therefore, I conceive that which I did, was neither a transgression against any *Positive Law*, intrenchment upon *good manners*, nor abuse of my *Christian* or *natural Freedom*.

Having almost finished what I intended, I thought fit to offer it to the consideration of o-

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ther men ; and before I would make it publick (which whether I should have done or not, neither I my self, nor any other man certainly knowes) I resolved, that misconstruction might be prevented, to offer those *rumors* which I had Collected, together with such probable *results* as might arise from them, to the private view and Censure of some discreet and Honourable Persons, who were favoured by the *King*, that, if to them they appeared considerable, their prudence might dispose of the *composure* as they thought fit : And the Earl of *Clarendon*, Lord Chancellor of *England*, (though to me a stranger) being reputed of so much Honour and Integrity, that the King judges him worthy to be intrusted with dispensing his *Conscience* in the chief Court of Equitie, I (resolving to present it to him in writing as soon as finished) had prepared an *Epigram* to his Lordship, which was inserted in the first draught of the said *Poem*, and seized by a Doctor (whom I think they call *Master of the Faculties*) of what *Faculty* I know not, except it be a *Faculty of Plundering* : For without any Legal Warrant to me shown, he in a hostile, rather then in a Legal civil manner, ransacked my Chamber, Cloffet and Chests, took away goods belonging to other men, as well as mine, carried away by a Porter, a large Bagg-full of Books, written by several Authors, as also *Papers, Letters, Bills, Evidences, Acquittances*, with whatsoever else he pleased, which are all still detained, save a very few, to my damage and other mens ; some of them being of such consequence, for ought I know, that they might have undone me, if I had not been undone before,
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and though it cannot yet appear, others may thereby suffer great detriment hereafter.

The last *draught* of the said *Poem*, having many *Alterations* and *Additions*, which made it differ from the former, I purposed to make both agree in expressing my whole mind, had it not been prevented by that seizure. I added likewise, a *Post-script* to the said *Epigram*, of about four or six lines (as I remember) whereby I signified to the said Earl, that forasmuch, as in confidence on his Nobleness, and Humanity, these *Papers* were to him privately communicated, I presumed and expected (however they were by him relished) that no use should he made of them to my disadvantage (or words to that effect) which evidently implies that I had no *Lybellous intention*. The said *Doctor* hath perhaps so much candor, that he will attest his seizure of the said *Epigram*, with the said Books, as also of his then taking special notice thereof; but if not, I can make forth what I affirm as well by a probable *Demonstration*, as by other *Testimony* if need be; though I was then in some things wanting to my self, by that sudden surprisal: For, I was so much distempered to see my honest intention, likely to be quite made void, by taking away every line of what I had composed, that I regarded not what might befall my *Person* thereby; and should not have been so calmed as I now am, and then was within a few Minutes; but that something assured my heart, the loss of those *Papers* in that manner, would produce more advantages both to me, and to what God hath determined, then if it had succeeded otherwise; and I have in part already so found it.

But

But for that *mercy* I owe nothing to the *world*; for, notwithstanding my *cautiousness* to avoid giving just cause of offence, the said *Poem* being quite taken out of my hand, (so that I could not produce it for my Vindication) it hath been so misrepresented by *Fragments*, to his Majesties *Privy Councill* (they not having leasure to peruse it all in so ragged a hand as mine) that I was about six Months past committed to this Prison, as a Lybeller against this House of *Commons*: Before which *Commitment*, I heard a line or two, of the said *Poem* repeated in that injurious manner, to the *Attorney General* (who seemed to me so prudent, not to regard the officiousness of the *informer*) as made me perceive what was intended. For, his objecting my words in that mode, without the *qualifications* preceding, or subsequent, made them appear like the Devils quoting of *holy Scripture*, or like his abusing the *Sacred Text*, who saith, *curfed is he who doth the work of the Lord*, and leaves out this Principal word, *negligently*. Thus do I seem to be dealt withall, contrary to my apparent meaning; For, in the Title of that *Poem*, called a *Lybel*, wherein the *Counties, Cities*, and *Burroughs*, are personated, reprehending their *Prevaricating Trustees* onely, according to what was commonly famed; there is a premised *Salvo*, preserving the honour of the *Parliament*, and of every faithful individial Member thereof, from those *reproofs*; and the said *Salvo* was not there verbally expressed onely, but likewise really intended; and I effectually endeavoured throughout the whole *Poem* to excuse them from what was mis-transacted by *Surprise* or otherwise, as also by so re-

reproving those that were faulty, that no man might be personally defamed though guilty ; yea, so , that every individual offender privately applying those reproofs to himself , as he finds cause, might reform secretly what was amisse.

The *Parliament*, or this *House* cannot be Scandalized by discovering of meer causal failings in that manner, or of such contingences as were not in their Power to prevent : nor is any man justly to be blamed, for modestly taking notice of them , with an intention , to seek redress for what may mishappen thereby. If there be no such *Prevaricators* among you, as it was famed, no man among you, is then reproved or concerned in that *Poem*. If there be such, they keeping there own Counsel, and reforming there manners, may be as free from Scandal as they were before that *Poem* was written , though it should be devulged ; and I think it would add to your Honour, if published with your allowance : for, the best way for men to prevent disparagement by *general reproofs* , is to take no notice that they more concern them, then every other man ; and to approve of it as tending to the depressing of *Vice*, and the advance of *Vertue*.

*Scandals, past by, are soon forgot,
And hid from them, who knew them not.*

They have exceeding crazie *Credits* , whose *Reputation* will be crackt with such touches ; and I am rationally perswaded , that they who are prudent, and sober, will be ashamed to take offence at so innocent a *Prosopopeia*, seeing, though there may be folly in it, *wise men hear fools gladly,*
because

because they themselves are wise; and none will be implacably displeased, but they whose imprudence will manifest, that their own *Consciences* do accuse them, for having been somewhat justly lyable to those *reproofs*.

If we may not in *genaral terms* reprehend indiscreet and vitious actings, in such a mode, and with such *Epithites* as to them belong, I may well affirm *Vices* are more priviledged then *Vertues*, and that *Morality* is in hazzard to be brought to utter contempt. If we may not without loss of *Liberty*, be permitted within our own *Private Closets*, to set in order our *fleeting thoughts*, occasioned by what we see and hear, and put them into *words*, that we may thereby the better consider what they amount unto, doubtless, we have little *Freedom* left us; and I for my part (though I shall not whilst I live, desist from claiming the Priviledges due to the *humane nature*) will bear the infringment of them with patience, and rest contented with an *internal enlargement*; yea, though I know it is as injurious to a free *English man*, to suffer uncondemned, as it was to *Paul* being a *free Roman*; and I had the rather be one of their number who suffer in that kind, then one of those, who lives in fear of their *words* and *thoughts*, who intend them all good, and no harm, in *Words, Deeds* or *Imagination*. It was reputed a dangerous time, and a Symptome of sad consequences, both by the *Jews* and *Romanes* (as their Histories testifie) when men were made Capital offenders for *words*. How sad then are those times likely to be, wherein *words well intended*, yea, tending to the *General Peace* and welfare (if
rightly

rightly understood) shall be judged *Criminal*? and, when some who misjudged them, do know in their own Consciencies, that they express nothing but what is true, and fit to be offered to consideration? I know it to be a Priviledge claimed by this *House* to judge of the Crimes charged upon any *Member thereof*: If therefore, I had intended a *charge* in particular, against any one, or more of them, I would have brought it hither, though I have learned, by dear bought experience, what hazzard I might have run.

But, I having onely gathered together, what the *wind* had scattered, with a purpose rather to make a *Lenitive* then a *Corosive*, designed to present it to such hands, as I thought fittest to make application: For, perhaps (considering of what *Ingredients* it consists) if I should have presented it to your *Speaker*, or to any other of your *Members*, he or they, might as justly have been suspected my *confederate*, and an *accessary Lybeller*, as I now am to be a *Principal one*.

It may be objected against what I have raised from *Fame*, that she is a *Lyar*; I confess it true, as well in her *good* as *evil* reports; and that in these times, *Fame* hath been very injurious both wayes: I am therefore so Jealous of all she *blabs*, especially of what concerns mens *Reputations*, that I give not credit to any rumor without well considering the *Circumstances* and *Relators*, before I receive it for truth (unless a fit of that *Levity* surprizes me, whereto most men are over prone) And as I am wary how far to believe it, so likewise I am careful to make use of the *Truth*, *Falshood* or *Probability* thereof, so far forth as I can,

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both to prevent my doing that injury to another, which I would not another should do to me, and to render it as publickly advantageous also as I may without Scandal to *Individual Persons*. Therefore, though *Vox Populi*, is said to be *Vox Dei*, and *Common Fame* in some cases, reputed equivalent to a *Proof*, my *reprehensions* are always in *General Terms*, or at least of so large an extent, that *particular offenders*, are not thereby made discoverable; because, I have neither *warrant* or *purpose*, to bring men to publick *shame* or *personal punishment*; but to prevent it rather by giving *Delinquents* occasion so to take notice of their own *Prevarications* in private, that they may escape both *punishment* and *shame*. If this were not my *Principle*, I might have mentioned many things in particular, not meanly reprobable, as well *knowingly*, as by *Fame*, whereof even *Members of your House* are guilty; and which I might safely, and with a good Conscience, have charged upon them, if I had as *plain proofs* to evidence it to other men, as I have to ascertain it unto *my self*; And, to affirm this, is neither blameable in me, nor Scandal to this *House*: For, it is no dishonour to any *Society* to have it affirmed, that some of them are corrupt or faulty. The soundest Flock may have some rotten Sheep; There is no *natural body* without a blemish, nor any *Politick Body*, or *Civil Constitution* without defects. There was one *Traytor* among those 12. *Apostles* which were chosen by *Christ* himself; and if there be one faithful one among 12. of those *Prelates*, who in these later Ages, (as they are now Elected) do claim to be their *Successors*,
many

many good People are deceived. It were a Miracle if the People had not chosen some to sit here, who are not such as they ought to be. Though you have an *Eloquent Tongue*, an *undistempred Brain*, an *intelligible common Sense*, if you have therewith some Organs of the External Senses maimed, and other *members* defective, without your default (which is not impossible) how can you help it? or why should the *whole Body* be therefore blamed? I am not ignorant how tender I ought to be of your Honour; and to let you know, how far I am from being a *malitious prosecutor* of any mans Personal Crimes: *One* to me allied (who in that respect craved my advice and assistance) brought me a *Paper* containing the effect of *Articles*, by him intended to be exhibited against a *Member of this House*, with confidence and probabilities, of making unquestionable proof of the whole *Charge*; which comprehended such unmanly, unchristian, impudent, and Barbarous *misdemeanours* in *words* and *deeds*, that the Crimes being proved (as I think they might evidently have been) you could not have waved his *expulsion* with preservation of your Honour: yet for some good reasons, I made a stop of that intended *Prosecution*, and in hope to reclaim him, immediately declared the whole matter to an Honourable *Earl*, who to my knowledge had power over him, desiring his endeavour to reform him by his Authority and advice; for which *Civility* I had thanks returned, and heartily wish the *Gentleman* may be so truly reclaimed, that no further notice be taken of what is past, to his dishonour; For, by my wilful default no man shall

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be Personally defamed, if reformation may be otherwise effected.

There is, without question, in some degree, a just occasion of every *Fame* wholly, or in part, whether *good* or *evil*, *true* or *false*; and a discreet taking notice thereof, might be a means of rectifying somewhat which is or may be misdane to *private*, or *publick detriment*; If there were such *misactings* as *Fame* reports, no great offence can be justly taken by the repetition thereof in my *Poem*: For, a *verbal mention* of Prevarications, whether in general or particular terms, is the least punishment due to *Transgressors*. If reproofs be misapplied to them who are not faulty, or Scandalously to them that are guilty, the *misapplier*, not the *Writer* is the *Lybeller*. To prove that which is written to be a *Lybel*, all these following particulars must be concomitant: First, it must be written and devulged with a *malicious intent*, and the malice evidenced by some *Circumstances*. Secondly, it must be so published, that neither the *Authors name* is expressed, nor ought else, whereby it may be discovered if reputed Scandalous. Thirdly, it must either Scandalize the *Persons* by *Name*, or by such *marks*, as can make it applyable to no other man; or if it Scandalize *Societies*, it must Scandalize them wholly; for to say some of them, did such *foolish* or *wicked actions*, is no Scandal to them who never did them. I mention no *offences*, but such as are known to have been committed by some; for, to write against that whereof I knew not any one to have been guilty, were to teach men *new Sins* by naming them, which perhaps never came into their thoughts.

thoughts. There are few things misdone by any one, but such as many know others to have committed, and if they make a *Scandalous application*, be it at their own peril ; for it concerns not me. To be debarr'd from a *general reproof* of such Enormities as are dayly found in *Persons* and *Societies*, would be a paliating of *Transgressors*, and an infringement of the Priviledges due to *Justice*, and the *Moral Vertues* ; and therefore when all the Circumstances afore mentioned concur in a *reproof*, to denominate it a *Lybel*, it must be intirely and openly produced also, to be judged of by those whom it may concern, and not by *fragments* : and then such onely are to pass Judgment thereupon, who are *Competent Judges* thereof, by being no *parties* ; and who have taken every part of it into consideration : For, it is a *Prerogative* due to God onely, who is *Justice it self*, to be judge in his *own Cause* ; and is I think, a *Priviledge* Usurped by none else, except *Tyrants* ; because I have observed, that, *Just Kings* and *lawful Judicatories*, presume to judge none in matters relating to themselves, but by *standing Laws*, justly constituted ; and their infringments, by the *Common Law* of this *Nation*, ought to be evidenced to the Consciences of *twelve good and Lawful men*, as well as to the *Judges*, before the party accused is Condemned to suffer. In this *Mode*, if I shall be found an offender, I will patiently submit unto the Verdict, be it right or wrong ; be sorry for my offence, if I have committed any ; and make what other satisfaction I can, as I will also do, by whomsoever I shall be convicted of a Crime, though I intended none.

For,

For, having been many wayes a transgressor to *Godward*, I will not repine though he shall deliver me into the hands of *Men*, even of those men who having been forgiven many *Talents*, shall take me by the throat, and cast me into Prison, who trespassed against them to the value of a few *pence* onely.

Nevertheless, I think it will not misbecome me to say, that I have been somewhat over severely dealt withall, in being upon a slight view of my *imperfect Papers* unpublished, accused and committed, without hearing, to a destructive Imprisonment, for but mentioning the *Drunkenness, Debaucheries, Follies*, and other *Exorbitancies* of those, who have not been ashamed to act them, as well openly by day in the sight of the whole Country, as by night, to the occasioning of many disgraceful rumors, whereof I thought to have made some good use. And, but that I presumed on the candor of this *House*, and hoped that some *Novices* might have been improved for the better, since their *Election* by sitting *a while there*, as well as many have been heretofore made worse by sitting there *over long*, I had not brought this *Remonstrance* hither; but rather appealed to the *King* or *House of Lords*, as my proper Judges in this Cause, in regard none of them are *Parties*.

This *Nation* boasts of their great *Charter*, and of other petty ones: But, how enjoy we the *Priviledges* by them confirmed, when we are deprived of our Liberties unheard, upon misapprehensions, or the false accusation of beggarly and malicious informers, to the enriching of *Goalers* and *Messengers*, by impoverishing honest
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and innocent men, as if Sheep and Lambs, were bred and kept for nothing else, but to be worried for *Doggs meat*? how can *humane Society* be preserved, or of what value are *Grants* of *Princes* for themselves, their Heirs and Successors confirmed by Solemn Engagements, Oaths, Hands & Seals? and what trust is in them, if upon every flight *Jealousie* or *Suggestion*, they may be made void at the will and pleasure of those who are in *Power*, as often as they find the vacating of them will be their advantage? The *Priviledges* which *God* and *Nature* gave me, I will exercise as long, and as far forth as I can, without asking any mans leave, and suffer patiently when I cannot shun it, without making any account of that which hath no certainty therein: For, how can I believe that they who will hinder me from enjoying what is given by *Gods Charter*, will let me long possesse what I have by their *Grants*? When the World permits me to possesse *Liberty*, or any other natural benefit or *accommodations*, which are in her Power to give or take away, she permits it, but because, it is most for her present advantage, not out of love to *Justice*, or good will to *me*. And long experience hath taught me, that where *Power* is exercised without Law or Conscience, there fair *Promises* mingled with some *Acts of Grace*, are but baits to bring *Wild Fowls* to their *decoyes*; and *sleight performances* in hand, greatned by hopes raised from Complemental favours, and deeds confirmed with hand and Seal, are for the most part, but devices to keep *Tame Fowls* alwayes in readiness, as it were about the house, to supply such wants as may accedentially happen. It may
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be said of many now, as it was of *Severus*, of whom it is recorded, that he deceived every man who trusted him ; yet still found enough who were induced to trust him : so, most men in these dayes, though they have been often deceived, and professe they believe they shall still be deceived, by those in whom they seem to confide, do nevertheless act, as if they believed otherwise ; the manie reason whereof is, because, they cozen themselves : And whereas *Oppressions* proceeded heretofore from the *Pride*, *Avarice* and *Ambition* of *Princes*, now they proceed from the *Luxurie*, *Malice*, greediness, and baseness of the *People* turned *Courtiers* ; who under colour of a feigned Loyalty, rob *Kings* of their honour, with a shew of increasing their *Power* and *Wealth* ; of which they likewise cheat them, and by degrees corrupt their manners, and root out of them the *Royal Vertues* to which they were naturally inclined. By such *base Traytors*, if his *Majesties* constancy and clemency had not been impregnable, his last *Act of Grace* and *Indemnity*, had ere this time (if I am not deceived) been made void ; as his Engagements on the behalf of *Purchasers* have been, by a device, which picks our bones after our flesh is torn away, instead of what he graciously intended. Of this I am experimentally sensible ; for, I am not onely deprived of my whole *Purchases* with their improvements at my cost, without the allowance of one Foot of Land, or a peny in money ; But the *Prelate* who now possesseth it, his *Tennants*, *Officers*, or their *Agents*, making riotous and forcible entries into my possessions in a Barbarous manner, took my rents due to me, with

with my Corn sown before he was *Bishop* there ; yea that Corn that was housed also, a year before his Admission ; as if it had been purposely done in contempt of the Kings *Declaration* and *Engagements* to the contrary ; who, by what is observed in His Majesties strugglings to moderate the violence of them who are inclined to Rigor (and by what I have been informed of his generous respect to the Preservation of His Royal word) it seems to add much thereby to his Personal Honour ; and evidences, that he hath more true *humanity*, and *Christian Clemency*, then two thirds of those, who have sought to honour and advantage him by their severity ; And if he endeavour to strengthen those virtues by Gods assistance, (who will never be wanting thereunto) until they shall become habitual, they will cure all his Infirmities, and cover all his sins, though they were multitudes. I am as sensible as a man can be of what I do suffer ; I am as intelligible of what I may yet suffer, and know as well as most men, when any thing is illegally imposed on me : but am so prepared for what may befall, that I fear it not, nor will curiously bite the stones that are flung at me, because I know the *flingers* ; nor will trouble my self to rate every Dog that barks at me, nor complain frowardly of those that sets them on ; but, plead my innocency with a sober boldness ; declare truly my oppressions, and sustain them patiently, in hope they will be shorted, amended or ended : For, things grow ripe as well in dark nights, as in clear dayes, though few perceive it ; and, that which men despise proves other while, more pertinent to their welfare,

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fare, then that which they best esteemed. *Micah* though, feared, hated and persecuted by *Ahab*, and the rest of the *Princes of Israel*, told them that which was true, when all their *Court Prophets* prophecied Lyes; and he was more safe in Prison with bread and water of affliction, then they were by enjoying their Liberties, with plenty, and fortified with Armies to defend them from what he presaged: For, he is the *Protector* of all those, who stoutly and conscientiously discharge their duties; who, hath said by way of threatening, *Touch not mine Anointed ones, neither do harm to my Prophets*. Every true *Christian* is one of his *Prophets*, and in that sence I may say without Arrogance, I believe my self to be one, though I am often so called in derision; Or, I am in stead of one, at least, at this time to these *Nations*: and may say also, that I have been scurvily enough used, to be one of those to whom God vouchsafed an *Anointing with that Spirit* in a measure, somewhat more then ordinary: For, what may I expect to suffer when I shall be convicted of the Crime laid to my charge, who am uncondemned cast into this *disgraceful Jayle*, and left so neglected of the world, as if I were neither worthy to be *acquitted* or *Condemned*? Here, I consume the last of my dayes in a poor lodging, without servant or other attendant, during the long Winter nights, forced in my present sickness, to arise in cold and darkness, without convenient accommodation, nigh half an score times within a few hours, to disburthen Nature; I am put to more expence in one day, then all that amounts unto which I have in certain for subsistence

stance during my life ; For my Friends being unwilling to hazard my health in a Lodging among common Prisoners, are compelled to pay weekly, as much for a poor *Chamber* (as would discharge a years rent for a *house with a good Farm* in the Country, yet cannot have it at that dear rate, unless they pay likewise weekly for one meal a day, besides extraordinary expences in other necessities, so much as provided me competent meat and drink five weeks, one week with another, before I came hither ; which pittance did preserve me in good health, without having any other addition, to the value of a penny ; and I would to God there were not many at this time more oppressed then I am in this kind. That expence was defrayed, also by Charity, which made me then so frugall, lest there might be a failing thereof, as there hath been lately of what was formerly sent in hither : perhaps, by reason my offence being agravated so much, that I being numbred and made a Companion of *Thieves* and *Murtherers* without any difference, it hath rendered some of my Friends afraid to visit me ; and for that, some other of them are so impoverished that they are disabled.

I would have added no more, but considering, with what *Malignancy* some giddy *Censurers* have objected against me, the harshest passages in my *Poem*, without their *Qualifications* as aforesaid, I cannot but be sensible of that influence it may have upon those hearers, who shall never see the said *Poem* in its proper dress, and perfected as I intended. I will therefore make bold to put your Honours in mind, that I shall conceive my self

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much

much injured, if any *Member of this House* shall in his Publick Capacity, pass a Vote against me concerning that Book which is supposed a *Lybel*, until he shall first peruse, or hear it wholly read; or, if he shall charge upon me as my *Act*, either of those *imperfect draughts* thereof, which were seized in my Chamber, until I deliver it forth compleated according to my purpose; in regard, till then they are neither *mine*, nor ought so be reputed. I will once again also, put you in remembrance, that it is but the *Common Fame*, with some *Inferences* thereupon, which I would have expressed; and which therefore, if offensive, ought to be charged upon the *People*, not upon me, who did but *Eccho* to what they spake. This being considered, and that I onely wrote in Private to a good end, what I had heard and partly knew (yea, and what some of you likewise and many Thousands know to be true) I cannot justly be termed a *Lybeller*, or that *Poem a Lybel*. Though he who seized my *Papers* (and is or was, as I am informed the Master *Newes Carpenter*, that chips out unto us the *Weekly Intelligences*) hath already deemed me (as I hear also) to the Gallows, and intends to endeavour what he can to prefer me thither, by publishing my late *Poem* in *fragments*, with his *Animadversions* thereupon; I shall have no cause to be displeased thereat, if I may have Liberty to answer him in Publick, and be allowed also a true Copy of the said *Poem*.

Habitual viciousness, hath so corrupted most men, and made them so slavish that they dare not speak of, or to, their own *Idolized Creatures*, but with *Epethites* and *Attributes* due to their
Creator;

Creator ; or with some abusive application of the *holy Text* ; nor hear things exprest as they truly are, or called by their proper names : and that makes my *Poem* so distastful to some Readers. This flavishness hath also partly occasioned , and justifies those whom you call *Quakers* (who do it by a Spiritual impulse, and not out of a carnal affectation to singularity) to neglect and condemn the Complements, Language, Dialect and manners of these times. Some of my *Predantical Censures* without yout doors (who know not what free Language is allowable to the *Muses* in reprehending *Vice*) being more offended with *honest words* and wholesome *Truths*, though soberly (if plainly and boldly) spoken, then with *wicked deeds* ; seem to think it little less then *Blasphemy*, to affirm, their are or may be *Fools, imprudent, rash, inconsiderate, or debauched Persons* admitted into the *House of Commons* ; Nevertheless, you may perceive by what I have already expressed, that I know it to be possible, and why should I not believe it so to be ? when, was it otherwise ? what *wise men* among you have not so found it to their vexation and trouble ? or how, could you be a true *Representative* of the *People*, if there were not such among you ? considering, what for the most part, they are, how factious, how froward, how malicious, and how troublesome they have often been to themselves, and to your sober proceedings ? when I find *Dawes* and *Doves* together in one *Dove-house*, flying dayly in and out together, I may possibly forbear to speak of it ; but, if my Life should lie upon it, I cannot chuse but think and believe the *Dawes* are *Dawes*, who-
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ever sayes to the contrary, when they are such in *Shape, Colour, Feathers, Voice, and Action*; nor do I think the *Pigeons* are not true *Pigeons*, because their are *Dawes* among them: I have been so used to a *true Pace*, that I cannot easily tread a shuffling Amble, or fall into a false Gallop. But, I will harp no more on this string, for it is harsh in mine own ears (God save them) and you are wise enough to apprehend what is considerable without more words. *Fools* are afraid of their own shadowes, and had rather be flattered into destruction by false representations, then to be delivered by plain dealing. *Truth* will nevertheless prevail at last in despite of *impostures*, and falsehood; God, hath sent his *Harbengers*, and will come ere long to put an end to the Delusions and Confusions which our incredulity, prophane-ness and Apostacies have occasioned to abound; yea, even that great *Mystery of Iniquity*, which begins to sprout afresh, and which hath lately appeared in many *Shapes*, ripens every day so fast, that it will shortly be rotten; and I believe (as old as I am) I should live to see the fall of it, if I might survive but till the Age whereto some in this *Generation* have attained: Gods will be done, for though I die before that time, I shall stand up in my *Lot*, to behold the effects of it. *Come Lord Jesus, come quickly.*

I have now done with what I primarily intended by this *Remonstrance*, purposing at first to conclude with *Petitioning* somewhat for my self, relating to my present outward Condition; But, as my case, and the times are, I neither know what will be most advantagious, nor what is likely to be

be granted : for considering how I stand misrepresented, many will be ready to speak against me, and not one plead for me, except those whom God shall extraordinarily incline thereunto ; and what respect they shall vouchsafe, lies yet hidden between God and them. I think I may truly professe, that I desire neither *Prosperity*, nor *Adversity*, no not the best things absolutely, at this present, as relating meerly to my self ; for as bad as it seems to fare with me, I dare not ask for any thing absolutely, but what I am warranted absolutely to pray for ; because I know not what God hath preordained as best for me, and most tending to his Glory ; and lest I may Petition my self out of the *Frying Pan* into the *Fire* :

Incidet in Scillam, qui vult vitare Charibdim.

Charibdis when I shun

I am on Scilla run.

That, which threatens the worst things, may produce the best ; that, which promiseth what seems most desirable, may be most harmful ; and, assuredly it will so prove, if I should absolutely desire it, especially, in these times of *Probation*, wherein all *Persons* and *things*, are coming to the *Test*. I am for my sins justly deprived of my *whole Estate*, and well nigh of all outward comforts and conveniences (except such as God sends in upon a new score) yet perhaps, I am not deprived of them for my *sins onely*, but partly that being thereby freed from those worldly intanglements, which made me too regardful of my *Life*, and *Personal Intrests*, I might by the loss of them,

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the more fearlessly discharge my duty to *God* and *Men*; as most commonly they do with more courage, who have but their *Lives* to lose, then when they have also great *livelihoods* to hazzard; and it may be, that they who rejoyce in their plentiful enjoyments of such things as I have lost, do possess them but to help ripen them into a *sinful impenitency*. It may be likewise, I having expressed such *Principles*, and *Resolutions* as the World thinks no man truly owns, it is necessary for the sake of many men, that I and some other should in this *Hypocritical* and *Apostatizing Generation* be proved by *Sufferings*, whether we are *true Professors* or *Impostors*; And if I shall be Ambitious of any honour in this World, it will be to be Honoured with such a *Probation*; all other *Temporary Honours* appearing to me in comparison thereof, less Honourable then that of the late *Prince Le Grange*; which is not altogether so empty a vanity as it is reputed by some sober men; because, possibly, that *Scæne* of *Boy-games* (commonly called *Christmas Gambolls*) was permitted (though not so intended by the Actors) to be a *sign* to this *Generation*, and to all who saw them, that the most substantial Titular *Honours*, *Glories* and *Pleasures*, of this World, will be very short, and when past away, leave them who affectionately embraced those *Clouds*, poorer and less honourable then they were before; if not more miserable. All Subcœlestial things are vanity, and I am so far from doating on Temporary Honours, that I should little value that precious *Fewell*, a *Good Name* among men, if it conduced not more to the Honour of God, and
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the Consolation and Edifying of others in *Vertue* and *Piety*, than to my Personal advantage; yea I had rather be a *George on Foot*, stiled simply *George Wither*, without any Attribute, having my share in the Honour of those, concerning whom it was said, *To you it is given to believe and suffer*; then to be a *George on horseback*, honoured among those *Grandeers*, usually Pictured riding as it were Triumphantly on prancing Steeds, with *Guilt Trapsicks* in their hands, and the Title of *Excellency*, or such like written under them.

I have now little or no Portion in the World, but my *Life*, and if I should ask to be delivered out of this *Jayle*, my *Ingagements* may bring me next day into another: For, I have no substance but their Charity, whose faces, or names for the most part, I know not; and should God cause them totally to withdraw it (which I am confident he will not, untill he provides for me another way) I shall soon be out of every mans Power: God hath been pleased here to prove me, as well by *Sickness*, as by *Poverty* and *Imprisonment*; in so much, that one Twelve hours more of such Corporal tortures as I have sustained for some few dayes, would totally end all my sufferings; and I am perswaded God (whose mind I desire in all things to search out so far forth as lawfully I may) hath lately given that sharp touch in my Flesh, to make me consider how much more dreadful it would be to fall into his hands, then into the hands of Men, who cannot possibly inflict a greater Torment; and, that, if *bodily pains* may be so extream, how insufferable it would be if I should fall into the distempers of a *wounded and*
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despairing Conscience, by a wilful neglect of my Duty. But to prevent it, and furnish men with inducements to constancy in his service, he hath in that, as in all other straits, given me earnest both of his making issues out of all my *Tryals* and *Temptations*, and of preserving me safe and patient whilst they continue. When I had nor *Goods*, nor *Lands*, nor *House* left me wherein to rest my head, nor any certain place wherein my distressed *Relations* might have harbor; yea, when the addition of *Restraint* to *Poverty* in this disgraceful Prison, had made my *Children* an object of scorn and contempt; even then, Gods merciful Providence provided for them, to the wonderment and rejoycing of my Friends, by giving them in marriage, without *Portions*, to Persons of considerable Estates and good Reputation; and made it the more considerable, in regard they whose natural affections and morral Compassion, he inclined thereunto, were never in their *Judgements*, or *Interests* united to that party with whom I was formerly ingaged: But he who makes men of *one mind in a house*, hath made nevertheless such a loving and conscientious harmony, in their *manners* and *affections*, relating to a *Christian wel-being*, that I hope it may be a sign of a more general compofure of differences throughout the whole *Nation*; and I heartily pray it may be so; howsoever, by these and such *Pledges* and Evidences of Gods Love, my Faith in the mean time, may be preserved from failing, if I must pass through greater *Tryals*.

Those are possible enough to happen in divers respects; For, I hear that *Stigmatizing*, and the
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loss of my *Ears* is the least I seem to deserve in the opinions of some ; which though I repute it equal with the loss of my Life, I will neither make Petition nor Friends to avoid it, by any other means but this Apology ; For, I deserve no such punishments by Law, and if I undergo them without desert, it hath been the Lot of better men, and Gods Will be done, who will enable me to bear what he permits to befall me. Some, owning worse Principles than I do, have suffered no less hardship with much courage : I have known a man in my time, to lose his *Ears*, to be *Stigmatized*, *Banished*, brought home again by Thousands as it were in Triumph ; Chosen to be a Member of the *Highest Council* then being, and yet to have less honour in his *Exaltation*, than he had in his *Sufferings* ; *Sic transit gloria mundi* : Thus the Honours, Disgraces, Bubbles, and Troubles of this Life, pass and repass into that which is contrary to themselves ; and with me, all such things will so quickly come to an end, that I think them not worthy my care. It is possible, that I may shortly be cast into the *Dungeon*, ten times worse accommodated than at present, There, I may be visited also with bodily distempers, no less unsufferable than those I lately felt, and be left quite destitute of those supplies and means of easement, which were then vouchsafed ; for there is already a failing of that *Contribution* which I formerly had, and it may be much less, in regard it came not (that I know of) from the hands, or Charity of the Lord *Mayors*, *Sheriffes* or *Aldermen*, within whose Common Prison I am confined ; nor from

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any Noble or very rich Persons ; But from them onely (or for the most part) whose Charity exceeded their Abilities, and from such (if I am not mis-informed) whose certain livelihoods are scarce sufficient to relieve their own wants and their necessities, of whom they seem to be more obliged to take care then of mine ; and as their Number and Estates decrease by Death or Oppressions ; so in probability must my relief diminish : But it may partly be obstructed by a worse means, in regard (if I am not much deceived) there be yet some counterfeit Professors of Piety, who having gained repute and profitable employments heretofore, by their formal complying with such as are sincerely Religious, do for self ends privately asperse and disparage their Brethren who are in affliction, to the abating of that Charity, whereby they were comforted : this way, I probably suspect I may suffer by some, who insinuate that I have not dealt so candidly as I ought to have done with them ; whereas they abounding in their own sense, have not only been unreasonable in their demands and expectations , but palpably injurious also unto me and mine : But my Essential reputation depends on what is really in my self , not on other mens Tongues ; and these devourers of Widowes houses, under the colour of long Prayers, have alwayes been as much my Enemies and Traducers, as they who are openly prophane ; of which two sorts there are so many who make it their work to asperse me, upon the account of envy, malice, or self intrest, that I cannot long escape their Evil Tongues ; and perhaps I may now suffer in the opinion of this *House*,
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by the misrepresentations of such Persons, as I have done heretofore.

But I being Experimentally acquainted with Gods dispensations as to *giving*, and *taking away*; do find their may be as just cause at this time, of *taking away* as of *giving* (least my corrupt Nature being prone enough thereto) I might more depend upon my own strength, or upon Gods gifts, or upon those by whom he sends them, then upon him from whom they came. *God Almighty* by *adding* and *withdrawing*, keeps me both from *dispair*, and *presumption*. I find moreover, that not onely the seizure of my *Papers*, hath advanced my Primary intention, but that every hardship also which hath hapned thereupon to my Person, hath advantaged me; For, I who was heretofore served with nigh twenty servants in household at once, can now serve many *hard Masters*, and my self too, with more contentment then in those dayes. I have by *loosing*, gained somewhat toward my support; found somewhat which lay hid *within me*, to make a mends for what is defective *without me*, and can do many things for my self, which I never did heretofore; mend my Cloaths, make my Bed, my Sea-coal Fires, & sweep my Chamber, as well as any servant in the Jayle, and make the doing of these things a pleasing recreation. I may possibly be detained in Prison until I must lie in a lowlie Bed, or upon the bare ground, but whilst I am here I shall still have the *Walls* and *roofs* of a Prison to defend me from the cold Air; whereas, if I should Petition to be delivered hence, and obtain my request, without being some way provided for, I
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know not at this present any place wherein I can be certain to find so much shelter as I have here ; in regard, my son in whose Chamber at the *Temple* I had harbor, till I was from thence committed, was lately constrained to sell it to discharge a debt of mine, for which he stood ingaged ; and this being considered with many other things considerable, I know not what to ask of you for my self. Excuse this *Verbosity* ; For, old men (especially when oppressed) are full of words ; Losers also (as our Proverb saith) may be allowed to speak ; and though much of what I expresse may seem impertinent both to my Vindication, and to you, yet for many respects it will be pertinent to me, and to many more, when you have laid them aside (or shall neglect them) even to many of the Common People who are both your *Servants* and *Masters*. For, I have not scribed all this, and enlarged it with many Collateral Expressions, so much to Vindicate my self, as in hope my Experiments in this suffering, may be of comfortable use now or hereafter, to some of those whom you represent. And, in truth, my Apologizing for my tediousness now I seriously heed it, is but a needless and impertinent mannerliness, according to the Common mode ; for, it cannot be justly expected, that to the interrupting of *Publick affairs*, a discourse of this length should be read in your *House* ; nor had I any such hope, though I directed it to the whole *House*, to intrest every individual Member thereof in my *Cause*, when his will and leasure shall there-to incline him ; well knowing, that were it *longer*, or *shorter*, it will be totally perused by some of you, out of a Conscientious regard of my
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sufferings ; by some others , out of curiosity ; by others for their information touching those matters which may be thereby discovered relating to themselves, or the *Publick* ; and, perhaps, by more then a few with a desire to find out somewhat therein, which may give them occasion to add to my affliction.

But, I may trespass against your patience more through my *tediousness* , in somewhat that I have yet to say, by occasion of that *Publick Humiliation* which is enjoined by his Majesties *Proclamation* ; the sincere Solemnization whereof, will be another incitement to *Justice* and *Mercy*, in regard that which is most Essential to such Duties, is *Relieving* the *Oppressed*, the *Widow*, the *Fatherless*, and letting the *Prisoners* go free, next unto those *Offices* which are to be performed immediately to God. It hath suddenly surprized me, and though it seem not to belong to my matter in hand, it will be of such concernment, that I cannot forbear in this place to insert it ; knowing, it pertinent to this *Generation*, and my *work* therein ; which being almost at an end, I will upon the said occasion, leave with you who are the *Representative* of this *Nation*, some *hints* and *Cautions*, fit to be taken into consideration by you and them, at this time, in respect of that said *Publick Humiliation* ; Therefore that my words may appear to be worthy of so much regard, at least, as those which were spoken to *Baalam* by his beast, I pray be pleased, though I seem a *Phannatick*, to take notice that above a hundred of my *Presages* and *Preconjectures* heretofore published, & tending to the *Common welfare* (during the several changes
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of *Governours* and *Governments*, since I came to years of discretion) have been evidently verified; and some in particulars touching the prophanation and abuse of *Publick Humiliations* and *Thanksgivings*; and for which Impieties, and Hypocrisie, those *Plagues* were increased, from which we desired to be delivered, or other *Judgements* brought upon us. It was too evident that for the most part, there was more *Policy* then *Piety*, in the Celebration of *Publick Fasts* and *Thanksgivings* heretofore; the first, being perhaps to delude People by a shew of *Holinefs*, to make them the more willing to contribute supplies and assistance to their *Designs*; and the latter to incourage their *Friends*, dishearten their *Enemies*, or to Magnifie their own *Victories* and *Prevailings*, rather then to glorifie God; And the *lean Calves* of their Lips, which they then offered, were far inferiour to the *Hecatombs* and magnificent Sacrifices of the *Gentiles* in preceding Ages. *Oliver Crumwell*, about, or little before the beginning of his last year, commanded a day of *Humiliation* to be Solemnized, with a pretence to seek God for the removal of a great *Mortality* then raging, as he pretended; within a Month after that, he enjoyned a *Publick Thanksgiving*, with a pretence to glorifie God for his two most *Signal Victories*; at which times, I prepared and made bold to present to his own hands, *Hints*, to remember him of such *Cautions* and *Duties* as I feared he might neglect, peradventure not without cause; For, no effects followed answerable to those *Pious pretendings*; and on the very day Twelve Month next following his day of *Humiliation* to take away *Sickness*;
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he himself sickned to death ; and within a few weeks after that, even upon the same day Twelve Moneth also, which he set a part for a *Publick Thanksgiving*, he died of the aforesaid *Sicknes* ; which I take the more notice of, because, I find at the conclusion of the last *Addresse*, which I prepared for the said two *Solemn dayes*, these few lines ;

*Sir, I have now perform'd my true endeavour,
If, nothing it prevails ; Farewell for ever :
For, you, or I, or both, shall be ere long,
Where, you can do no right, nor I take wrong.*

God give a better success to our *Devotions*, then in dayes past ; but I do yet see very small appearances thereof, for, the best *Sign* at present that God will at last deliver us from the *Judgement* now lying upon us, and avert those which we fear, is this ; that *he removes them not before we truly repent* : I hear we have the same *Animosities*, and the same *Avengeful spirits* amongst us : I hear, the cries of the Widow, Fatherless and oppressed, are as loud and lamentable as ever ; That *Prisons* are still as full, not onely of miserable decayed Debtors, but, also crammed up as it were, to the destruction of many mens lives, or healths, with Persons who suffer meerly upon the groundless Jealousies, and pretended Suspitions of malicious informers ; and few take their Oppressions and starving condition into consideration. *Poverty* by *Oppressions*, and new *Oppressions* by *Poverty*, are become so *Epidemical* and *Universal*, that no History can shew us that there ever were in the *same Land* (where no *War* did then rage) so many

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thoufands of the fame *Nation*, made beggarly and miserable by each other; even by their *acquaintance*, their former Familiars, their *Neighbours*, *Brethren* and *Kinsmen*; or, where there was at fo neceffitous a time, fo much *Luxury*, *Pride* and exceffive bravery in apparel. And the confederates of the *man of Sin*, do fo endeavour alfo to root out their *opposers*, by whom the *Peace of God* fhould be preferved among us; and have fo increafed *Prophanefs*, *Impiety*, and *Superftition*, that, though many now think this *Nation* in a happy Eftate, and near to a Glorious *Eftablifhment* in their Mode; the World feems unto me, rather nigh to fuch a *Judgement* as *Noahs Flood*; or, thefe *Nations*, by their paralelling them in their fins, not to be far from fomewhat refembling that which befell to *Sodom* and *Gomorrhah*, unlefs God fhall prevent it, for the fake of his *Elect*.

Give me leave therefore (who fhall probably never hereafter be troublefome again in this kind) to declare freely and fully what I believe God declares unto my heart, by bringing an *Exemplary Judgement* of his to my remembrance, recorded in the 21. Chapter of the fecond Book of *Samuel*, which I am hopeful may opperate fomewhat, being well confidered, toward the affwaging of that *blood-thirftinefs*, and toward purging away that *blood-guiltinefs*, which lies yet upon us; For, notwithstanding the *blood* already fhed, I do perceive that not onely many men, who are no wayes in their particular Perfons or Intreft, damnified by thofe who are questioned for fhedding blood, have an unquenchable thirft after more blood; but, that Women alfo, who are naturally tender hearted,

ted, are so inflamed with that thirst (if we may know their distempers by their words) as if the *Death* of others were half the *Life* of their Souls ; and as if they had never heard, who hath given it forth to be the *Mark* of *Whorish Women* , to hunt after the precious lives of men. I heard since this Text came into my thought, that you had a Sermon Preached before you, upon the same parcel of *Scripture* , on the late day of *Humiliation* ; but I have not yet seen it, nor heard what Application or Use he hath made thereof ; when you have heard me, try the Spirits by which we are guided ; for, I will declare my self impartially without respect of Persons, according to that *Light* within me, which beameth from the *Light Eternal*.

In the dayes of *David*, there was a *Famine* three years throughout the Land ; whereupon, he enquiring of God the cause of that *Plague*, received answer, that it was for *Saul* and his *bloody house*, who had slain the *Gibeonites*, a remnant of the *Amorites*, unto whom the Children of *Israel* had sworn ; yet, (as it is added in the Text) *Saul* thought to slay them, out of a Zeal to the children of *Israel* and *Judah*. From this *Record*, and the *Circumstances*, I do undoubtedly collect, that *Famine* is a *Judgement*, proper to the avenging of *unlawful Bloodshed* ; and in reason it so appears to be ; For as *Blood* is the Life of men, so the *Fruits of the Earth* are the Life and preservation of *humane Blood* ; and therefore justly taken away from those, who are guilty of that Sin. A *Famine* is now begun among us, likely to increase and continue, unless we make our Attonement and Peace

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with God ; which the *King* taking into consideration, according to the Duty of his Place, strictly commanded all his People to seek unto Almighty God for pardon of our sins, by a General and unfeigned *Humiliation* ; wherein he *Christianly* Professed, that *he* and his whole *Family* should so joyn, that we might altogether as one man humble our selves in his presence, in hope our *Devotions* might be accepted ; and, I shall be glad if it hath been so performed, lest else, it so provoke God, that instead of removing and preventing a destructive *Dearth*, it bring upon us, all his three *great Plagues* at once, doubled ; even *Wars*, *Pestilence*, and *Famines*, both Spiritual and Temporal. Let us take heed of it ; And since *Bloodshed* is the principal crime, for which the *Judgement* already begun is feared will increase, and for the expiation whereof some satisfaction must be made, to witness the truth of our *Repentance*, (though it be not in our Power to make satisfaction for the least Transgression) let us all be so cautious to search into *the whole matter*, and to find out every Circumstance of our *Duties*, that we add not *Sin* to *Sin*, *Blood* to *Blood*, and suppose we do well, when we have done more wickedly, by an hypocritical misapplication, or an ignorant search. Or, least in place of true Christian *Oblations*, we offer up the abominations of the *Heathen*, who sacrificed the *Innocent* Children of their *Enemies*, to appease the Ghosts of their slaughtered *Princes* ; or, do like them, who offered the Fruits of their *Body* to *Molech*, for the sins of their *Souls* ; Or, lest we think, as many have done, we do *God* or our *Country* good service, when we
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have oppressed, or slain, or banished, those who worship him not as we do ; even those, for whose sakes we are hitherto preserved, by him, in whose sight the Blood of the *meanest of his Saints*, is more precious then the Blood of the *greatest King*, who hath not aswell a *Saintship* as *Kingship*.

For the Expiation therefore of our *Blood-guiltiness*, so far forth as it will be requirable to testifie the sincerity of our *Contrition* and *Repentance*, (plenary satisfaction as I said before, not being in our Power) we must effectually and speedily prosecute the *means*, which are but two in chief. The one is, the washing away of wilful *Bloodshed*, with the blood of *malicious Murtherers*, by Executing *Justice*. The other is by *Mercy*, in pardoning those who have shed Blood *causally*, *ignorantly*, and without any apparant *malice* ; And, this *Justice* and *Mercy* must be dispensed without partiality, rashness, malice, or by-respect to our *selves*, or to any other. That, we be not deceived in the *Persons* who are to be the Objects of this *Justice* and *Mercy*, we must be very wary least we incur the curse pronounced against them, who *Justifie the wicked and condemn the Innocent* ; so, in stead of being rendred acceptable, become abominable unto the Lord ; For, the *World* is so full of deceitful *Juglings*, that, she can make that which is *Righteous* and *Holy*, appear to be *unrighteous* and *prophane* : wrap up *Suparlative Impietie* in such a *Mystery*, that, it shall seem the Perfection of *Holiness*, make *Traytors* and *Murtherers* appear to be *Saints* and *Martyrs*, true *Saints* and *Martyrs* to be reputed *Murtherers*, and *Traytors* ; and bring them to the greatest outward shame and suffering.

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Therefore to prevent these *Falacies*, we must by the example of *David*, seek of God, to be rightly informed, not onely as touching the true *Cause* of the *Plagues* that are feared, or lie upon us, but also for the *Principal Offenders*; for, if we seek but to *men*, to *humane Lawes*, and reason, and to what our own hearts will Dictate, there is so much falsehood in all these, being usually swayed by *Self-Interests*, that we may easily be deceived.

If inquiry had been made in *David's* time, touching the *Famine* afore mentioned, of that part of the People, then of *Saul's Faction*, who were the Murtherers, for whose *Bloodshed* that *Plague* was inflicted; they, probably would have answered, that it was for the bloodiness of *David's* house, and of his *confederates*, who had Trayterously disinherited the true apparent Heir of the *Kingdom*, Anoynted and made King by Gods own appointment, with consent of all the *People*; and that his *Blood-guiltiness* was manifest by a long Rebellious warfare against the house of *Saul* his *Lawful Sovereign*. If the same question should have been then asked of *David's Party*, it is likely they would have said, that *Saul* and his *partakers* were the Murtherers by shedding blood in opposing him, to whom God had translated the *Kingdom* from *Saul*, for his disobedience, and conferred it on *David* by the same *Anointing*, by the same *Prophet*, who inaugurated *Saul*; and in regard the *Kingdom* was also confirmed upon *David*, by consent of the same *People*. If the *Priests* in these dayes, had been consulted withall, they perhaps would have thought and said, that it had been, for the Blood of those *Priests of the Lord*,
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which were barbarously Butchered by *Saul*, rather then for the blood of the *Gibeonites* ; and, it may be they and many other (who usually Judge according to common appearances) would have thought that *Famine* had been inflicted for the blood of *Abner*, *Ishbosheth*, *Amasa*, *Ammon*, *Uriah*, and many other, as well as for the blood of the said *Priests*. But, the *Judgement* came not forth at that time for any of these ; It was not absolutely for shedding of meer Innocent blood ; nor for *Blood Royal*, or esteemed Sacred ; no not for the blood of a *King*, but for Blood shed by a *King* ; and for no such precious blood as the blood of *Israelites*, or *Friends*, or *Free Subjects*, but for the *Blood of slaves*, of whom little account was made ; and for breach of an *Oath*, and a *Covenant* to and with despised Persons, though contracted *Illegally*, yea, contrary to Gods *expresse command*, with a People whom they were to have destroyed ; and though, it had been fraudulently and surreptitiously procured : which *Exemplary Judgement*, was executed and left upon record, to make it known to all *Nations*, and *Generations*, how abominable it is to God, when men violate the Lawes of *Humane Society*, though out of a pretended Zeal to the welfare of his *own People* ; and, that he will sooner dispence with an *Oath* and *Covenant* made ignorantly, contrary to his own *expresse command*, then with violation thereof, in such a case, when it is once made ; and, that, neither length of time, or Pious, or Politick pretences, can incline him to leave it unpunished.

This hints unto us, that which will be very considerable at this present by you, and by all this
Nation,

Nation, as touching that *Bloodshed* into which God is making inquisition; & concerning which we are to make inquiry of *God* himself, by the *Urim* and *Thummim* of his *Word*; as also, by impartially examining our own *Consciences*, lest the *false Witnesses*, which the World & self intrest may suborn, corrupt our Judgements: For, if we ask of our *meer Courtiers*, or *Fawning Parasites* (who think there is more Divinity in the blood of *Kings* then of other men) whose *Bloodshed* is at this time punishable by *Famine*, they (as I conceive) will tell us, that it is onely for the Blood of the *late King*, which I believe not, though there lies a *blood-guiltiness* for that, on very many. If we ask of the *Prelates*, they peradventure will add thereto the blood of the late Arch-Bishop of *Canterbury*, and the violence done to their *Hyerarchie*. If we ask the rest of the *Clergy*, they wil cast in the blood of those *Ministers of the Gospel*, who have been slain by the Sword, are destroyed by Oppression: The *Peers* will say it is likewise for the Blood of some of the *Nobility*: If we put the Question to the *Generality* of the *People*, they will affirm, that it was for the blood of their *Parents*, *Children*, *Brethren* and *fellow Subjects*. If we demand the opinion of the *Papists*, they will answer, that it is for the blood of their *Priests* and *Jesuites*. If we Interrogate the *Protestants*, they unanimously cry out and say, that it is for the blood of those three hundred sixty and odd Thousands, who were in a most Treacherous and Barbarous manner Massacred in *Ireland*, by the *Papists*: If we think by our *Laws* and *Parliaments*, to be rightly informed, they (not being infallible) will leave us as doubtful as the

the rest ; For, *Laws* contradict each other ; one *Parliament* Enacts that for Law, which another makes Illegal ; and that to be *Hereſie* and *Treaſon*, which we are enjoined by another *Parliament* to embrace for Orthodox *Truth* and *Loyalty* ; *Hocus Pocus* ! ſo, that if we had no better *Oracle* to enquire at , then theſe aforementioned , we may add *blood* to *blood*, by puniſhing *Innocents* as *Offenders*, and Juſtifying *Malifactors*.

In truth a *Blood-guiltineſs*, more or leſs, in all theſe reſpects , lies upon ſome of all diſſenting *Parties* throughout the whole *Nation* ; yea upon all without excepting one perſon, though they perceive it not ; and a greater *blood-guiltineſs* then the blood-ſhed of all thoſe put together will amount unto ; even a *guiltineſs* of the precious Blood of *Chriſt Jeſus* and his *Saints*, by oppreſſing them , not onely in depriving them of their Liberties and Eſtates (whereby *Life* is to be preſerved) until they loſe their lives more miſerably then by a *quick murther* ; but, by Tyranizing over their *Conſciences* alſo , to the deſtroying of their ſouls, if God prevent not. Unleſs therefore we will heed, and weigh this *guilt*, and ſanctifie out formal Humiliations with more works of *Juſtice* and *Mercy* then heretofore, they will prove *empty vanities* , and *Sacrifices* without Salt or Oyl. And, when we have according to *Dauids Example*, duely ſearched out the *Sin* for which God hath begun to puniſh us (which probably is *Bloodſhed* in chief) the ſame *blood-guiltineſs* will continue upon this *Nation*, until as far as in us lies, we ſhall proportionably apply what is juſtly deſerved by the *Principal*, *acceſſary* and

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causal Transgressors ; putting difference between them according to the quality and degree of their offences ; seeing some of those who have been accused and condemned , may possibly be as far from being guilty of *Bloodshed* , or *Treason* , *knowingly or intentionally* , as they who went with *Abalom* in the simplicity of their hearts to a sacrifice, when he rebelled against his *father* ; and as *guiltless* of wilful *Treason* , as the *Priest* was, who gave the *Shewbread* to *David* and his Souldiers when pursued by *Saul*. Two men may be Active in the same work, grinding at the same Mill , fight in the same Cause, at one and the same *Battle* , and yet one of them be justly excused and received to mercy, the other as justly rejected. And when the matter is doubtful, we must labour to our utmost, to find out the *certainty* , inclining rather to *compassion* then to extream *Rigor* in such ambiguities ; else we do neither according to the mind of God, nor make our selves to be so capable of his *mercy* as we may. *Solomon* advised us not to be over just, that is, not to execute any *Justice* without *mercy*. The very *mercies* of the wicked are cruel, much more cruel then is their *Justice*. They who think they expresse much love and Loyalty to the King, or to do him the more honour, by how much the more blood they shed to avenge his *Fathers Death* , do more disadvantage and dishonour him thereby, then they who took away his *Life* , as it will be manifest at the last. The Indulgence of *David* to the People, who rebelled with his son *Abalom* , doth imply that a difference should be put between offenders according to the degree and nature of their

their offence, as did also the Cities of *Refuge* for *man-slaughter*; The *Jews*, who were guilty of the blood of *Jesus Christ*, the King of Kings, (as *Paul* was also by Persecuting the *Saints*) were capable of Divine Mercy in regard they did it meerly through ignorance, and by being involved in the *Epidemical Sin* of the *Nation* at that time; So, may many be at this present: And our King (if I am not misinformed) is so naturally inclined to extend compassion to such offenders, that probably the issue of *Blood*, had been here stopt long since, if he had not been urged to more severity then he is inclined unto. And, doubtless, they who submitted unto His late *Proclamation*, which threatned that no mercy should be vouchsafed unto them, who thereupon surrendred not their Persons) were not so mad, as to come in with a purpose to be hang'd, seeing they might as possibly have secured their lives by flight as others have yet done; But, knowing their Consciences clear (as I suppose) from having had any malicious intention in those transactions wherein they were judged offenders; they surrendred themselves into the Kings hands, with a belief that their Indempnity was sincerely intended by the said *Proclamation*, upon their submission; seeing else, it had either signified nothing as to them, or, somewhat *worse then nothing*, to delude them with a false hope; which to believe, were such a Derogation from the Kings honour, as I am not guilty of; and I am perswaded he is so sensible how much it may concern him, that he will not destroy the hope which was begotten

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by

by his own voluntary Act of Clemency. I myself, (as, it may be, some other were) though engaged heretofore with such as opposed the *Royal Interest*, was even then, as far from intending any thing maliciously against the Kings Person or Dignity, that I truly pittied his estate; And so God prosper me, as I would gladly have contributed what was in my power toward his *Restoration*, or the settling of him in a safe and comfortable being, if I had then known how to have done it, without resisting God, or infringing that *fidelity* to which I conceived, I was then obliged; For which respect, I do verily believe, I may now claim an interest in all his Majesties Publick *Acts of Grace*, notwithstanding my former *Misprisions*: And that according to his Royal Promises and Engagements voluntarily made, I may justly expect, at least a competent subsistence for me and my Family, out of that estate, which I purchased and possessed, before his *Restoration*: For, he is not more safe in any mans professed *Allegiance* or *Principles*, then in mine; who am probably perswaded in my heart to believe, that after he hath tryed the temper of his People, God will put into his heart a desire and resolution, to declare and prosecute somewhat, extraordinarily tending to his Glory, and to the frustrating of the fears, hopes and expectations of many thousands, who are now opposites in their *Judgements* and *Affections*: Nothing, but a malicious wickedness can supersede this *Mercy*. It is a more manly *Principle* to ruine men speedily and outright in fury, then by dissembling an intention of *Mercy* to linger out their Torments, and
 destroy

destroy them at the last ; of which cruelty, I conceive the *Prelates* to be less guilty at this time, then many other by whom we suffer ; For, they are, for the most part, so true to their *Pride* and *Avarice*, that they devour us as quickly as they can, without masking or hiding their Intentions.

Let there be sincerity therefore, in executing *Justice* and extending *Mercy* ; and let us know and heed this to a *maxime*, which ought undoubtedly to be received ; to wit, that if any *King*, *Supream Power*, *Prince*, *Commander in chief*, or any other by them Authoritatively deputed to dispence their *Mercy*, or other *Priviledges* or *Concessions* of *Grace*, or of *right due*, shall, by his or their *Declaration*, *Proclamation*, *Letter*, *Promise* or *Ingagement*, make tender of them voluntarily to any real or suspected *Delinquents*, (without any capitulation or conditions) actually insisted on by the said *Delinquents* (especially the said *Granters* receiving benefit afterwards thereby) If these *Delinquents* accept thereof, submit, and put themselves into their Protection, without questioning the terms of expression, or the sincerity of the said *Granters* intentions ; Then, the said *Concessions* are to be construed to the utmost advantage of them, who so confided and submitted. And, if in such cases there shall be any secret *Reserve* or *Intention* in the said *Granters*, whereby they who so absolutely confided, shall be deprived of their *hope* ; or if there be any explicate or *equivocal terme* therein, whereby the *Grace* hoped for, may be vacated, by the future Judgement of the said *Granters*, or of other men, who are apparent

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Enemies, or doubtful Friends to the *Granters*; it will be so evident an Injustice, so ignoble, and so Hypocritical a *Prevarication*, that, what *Reason of State* soever is pretended, it will be abominable to *God* and *Men*: The said *Granters*, will justly lose their honour both *abroad* and at *home*; none will confide in their *Grants*, *Promises* or *Engagements* for the future, and *Divine Vengeance* will also pursue them. This may perhaps be distastful to them who relish not such *assertions*; But, he who truly fears God, and declares *necessary Truths* in season with a good Conscience, needs not fear *men*, how furious or powerful soever they be; For, they will be afraid of him, if his *Assertions* be of God.

Moreover, let us take notice, that we shall neither be freed from the *Judgement* threatned, nor clear from the guilt of *bloodshed* past, unless we prosecute every *medium* in our Power to prevent *bloodshed to come*, by taking away the occasions of malicious *Animosities* which foment *discord*, the Usher to *Murthers* and *Rebellions*: And this will never be effected in meer *Mortal* or *Carnal Men*, but by executing of *Justice* between Man and Man without partiality, and by permitting them to enjoy their *Liberties* and *Livelihoods*, according to Law, without Oppressions; For, it being their *Life-Blood*, they will struggle for it, upon all advantages (though it be by *bloodshed*) let *Divines*, Preach what they will, and *States-men* threaten & impose, whatsoever Oaths and other manacles they can devise; yea, though they lose *Liberty*, *Estate*, *Life*, *Body* and *Soul* to recover it; Because they cannot be made
so

so sensible of any thing, as of their *Self Interest* and *present wants*; So, that, if their distempers be not asswaged, by the means aforesaid, occasion of *blood-guiltiness* will still continue; And as for them who being by *regeneration* made so conscientious of yielding *Active* or *Passive Obedience*, to the Commands of *Authority*, that, they will suffer any thing rather than resist to blood, though they lose all that whereby the maintenance of their life-blood consisteth (and are exposed to greater sufferings, then by a speedy Murther) they will make the *Land* lyable to greater *blood-guiltiness*, and more dreadful *Judgements*, then the former: Because, at last, it will provoke God for the sakes of those *Patient Innocents*, to arise from his Throne in Heaven and descend to be their avenger. This, I am warranted to declare; therefore consider it; *Reason* is reason, and *Truth* Truth, though spoken by *Fools* and *Children*; The greatest Persons if they despise it, shall be despised; and the wisest, if they slight it, are Fools.

It is impossible to enjoy the *Peace of GOD*, or long to preserve the *Civil Peace*, without other-while giving an occasion of *Bloodshed*, when the *Consciences* of men are intrenched upon, by imposing that which is destructive to their *Natural* and *Christian Freedom* in things indifferent; especially, when they perceive them to be imposed for superstitious ends onely, and to advance the covetuous designs and Interest of corrupt *Persons* in *Societies*: For, though they who are sincerely conscientious, will (as I said before) suffer any thing rather than give a just occasion of offence,

fence, or act ought whereby the Civil Peace may be violated; yet, it is so abominable to meer Natural and Moral men, to see an unlawful Interest upheld and indulged, under pretences of promoting *Pietie*, or the *Common Welfare*, that they cannot well bear it, without such murmurings as may produce mischief at the last. Among other things considerable in that kinde, the Prohibition of meats on certain dayes and times, makes many very sensible, how impudently they have been fooled out of their Freedoms by Religious Impostors. For, though it be reasonable that the forbearing of *Flesh*, and the eating of Fish at sometimes should be enjoyned, for preserving the breed of Cattle, or such like respects; and that neither the *Fishing Trade* may be neglected, nor that blessing of abundance of Fish, seem to be despised, wherewith God hath plentifully furnished these *Ilands*: yet, who can understand what prudence or *Pietie* it is, that, according to an *Antichristian* Principle (which was introduced as it were in despite of what God hath declared in his *Word*) those *meats* should be judged unlawful, on some dayes in a Religious respect, which being Sanctified by Prayer and Thanksgiving, may be eaten at all times without offence to God? If there be no thing of Religion in such a *Restraint*, why should it be imposed as pertinent to Religion, and managed by *Officers* thereto pretending? If the observation of a *Lent*, be not as truly a *Turkish* as a *Christian Discipline*, or Ceremony, Let us know by what *Holy Text*, it is commanded, equivalent to that Authority, whereby that, and such like Impositions

ons, and interdicted, or at least reprov'd. And, if, indeed it be of Divine Institution, let it then be considered, what an abominable hypocrisie & abuse it is of that Discipline, that the *Prelates*, their Vicars or other Officers, or Doctor Dodipol, with such like Persons should make a sordid gain thereof to satisfy their Covetousness? dispence with this Liberty to whomsoever they please for money; even to those who desire it, meerly to satisfy their *Luxurious Appetite*? taking that Freedom also to themselves, by licensing each other to eat *Flesh*, when prohibited? If a *poor-man* be so sick, that he cannot eat Fish without hazard of his life, or hath such an Antipathie thereunto that it alwayes indangers his health to eat it; why should his life or health be put into the hands of such Persons who regard nothing so much as their *Self-Interest*? what Religion or Charity is it to make this man pay money for it? Is it not affliction enough that he hath such infirmities, unless he shall be enforced also to add unto his Poverty, by paying for that Liberty to some Shabby Fellow, which God bestowed freely upon him? yea, to pay for it to one perhaps, who whilst he is Fasting, will consume in Feasting, that which he exacted? were it not more *Christian* like (if such a *Restraint* be civilly necessary) that sober honest and faithful men, should take the money given for such Licenses to help relieve the sick and needy in necessitous times? yea, if it be expedient for a publick benefit, that there should be a restraint from eating *Flesh* at some set times (as I believe it may be, if ordered according to the true intention of our Lawes) It

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seems nevertheless, unreasonable, that a corrupt Magistrate should raise a large profit, to himself and his Officers, by Licensing Butchers, Cooks and Powlterers, to the making that dearer to the People, which was over dear before. It were therefore more agreeable to *common Justice*, that the profit by Fees and Fines for such Licenses, if they be necessary, should be rather employed to ease publick Burthens, or else to relieve the needy and oppressed: For, that Justice and Charity, might somewhat allay their distempers, who may perhaps be provoked beyond the Limit of their patience. *This last Paragraph was by forgetfulness omitted in the Papers which I sent to the House of Commons.*

This I have cast in by the way, for a *Supplement* to my *Remonstrance*, and now you have in effect, the sum of what I have heretofore expressed publicly or in private, as pertinent to my *Vindication*; and I will hereupon request nothing simply relating to my self: For, to say truth, I can ask nothing to any purpose, nor can you *give* or *take away* any thing which will not be as advantageous or disadvantageous to your selves, as to me, according as it shall be justly or unjustly *given* or *taken away*; and, if my *Flesh* had as little sence, of those torments the world can inflict upon me, as my *Soul* hath at present, of those pleasures of hers, which I formerly enjoyed, she had nothing in her power, which would much *delight* or *offend* me. If you restore unto me the Freedom of my Person, and possession of my *Estate*, they may be lost again to morrow; and, unless I might therewith enjoy the *Liberty of my Mind* according to
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the *Law of Nature*; and of my Conscience, according to the *Law of Grace*, (whereof I see no great likelihood at present) I shall not greatly value either of those accommodations, or my Life; but, as it relates to him who gave it. I have lived almost three quarters of a hundred years upon Earth, wherein I have observed the Works of God and men; seen the Almighty's *Judgements* disregarded, and his *Grace* turned into Wantonness; many *Changes*, every one worse then the other; and am now in *Purgatory*, next Wall to *Hell*, where I perceive those *Fiery Tryals* which melt and soften a few, do harden most men, into a froward impenitency; the *Gold* and *Silver* is thereby purified; the Wood, Hay, and Stubble consume; and I shall shortly ascend from hence, thither, where (though all things are already known) I must give up that *Testimony* which I shall leave behind me, of this *Generation*; wherein *Apostacies*, *Hypocrisie*, *Prophaness*, with all manner of *Wickedness*, and *impieties* ripen so fast: (yea, wherein the *Doctrine* of *Christ* is so disparaged by the Professors thereof, who live contrary to the *Life of Christ*) that if the *Angels*, thereto appointed, do not speedily thrust in their *Sickles* and gather the *Wheat* into Gods *Garner*, and hack up the *Tares* for the fire; there will be few handfuls of good *Corn* left upon Earth, and little *Faith* found amongst men when *Christ* cometh. This *Testimony* is true, though expressed in much infirmity, after the manner of men; therefore, I will conclude all with a *Petition* for those things onely, wherein Gods *Glory*, your *Honour*, and the *Interests* of many

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Thou-

Thousands are comprehended, as well as *mine*:
The said *Petition* is that which follows.

The P E T I T I O N.

I *Humbly beseech your Honours, as you respect the many great and extraordinary Mercies of God lately vouchsafed to the King, to your selves, and to those whom you Represent : As you stand in awe of those Judgements, that are in part removed; as you desire the total removal of those which yet lie upon us; and the prevention of those that are feared; as also, to behold the Face of God with Joy at the last Judgement: that, in all your future Consultations, Debates and Actings, you seek the preservation of a good Conscience, in preferring the Cause and Honour of God, before all Royal, Popular, or Personal Interests : That, in particular you would be careful his Divine Worship, may not be adulterated, or clogged with the Superstitious Traditions of Men, by your assent; and that no Power, Person or Persons, by your neglect or means, be permitted to Usurp a seat in the Conscience, which is Gods Peculiar Throne upon Earth. That, you*
will

will so endeavour to Establish the Kings Throne in Righteousness, that Justice and Mercy, being the Supporters thereof, neither the Just Royal Privilege, nor the Lawful Liberties of the People (by whom you are Intrusted) may be infringed, or clash; But, that, Right may be equally dispensed. That, you would be merciful as our Heavenly Father is merciful, extending Compassion (which is the best Sacrifice) to other men, according to that Mercy which you would willingly receive, if you were in their stead; rather mitigating, then aggravating their punishment, who have offended through Ignorance, Weakness, or Inconsiderateness, and not by Design or Malice. And, forasmuch, as the Privileges you Claim, were not at first conferred for your own sakes, but for the sakes of the People whom you represent, and by whom you were chosen and intrusted; That, you make no farther use of those Privileges for your Personal advantages, then may consist with your Trust, which is to be kept inviolable without respect of Persons, Fear, Favour, or Reward. These Petitions being by you approved and granted, so far forth as it may be in your Power, I shall have so large a share in them, that it will be
needless

*needless for me , to Petition ought a part by
my Self ; and I shall be fully contented with
what God pleaseth to allow ; Praise him, and
Pray for you unfeignedly, as in Duty I am
bound ; who, by vouchsafing these requests, shall
have a Joyful welcome home, by all your
Counties, Cities, and Burroughs, when you
are adjourned, prorogued, or dissolved ; And
your Honour, shall be so transcendant, that no
Tongue, Pen, Lybeller or Lybel, shall have
Power to cast a blemish thereupon.*

Famq; Opus Exegi.

*My Life, and work (for ought, that yet I know)
Is either quite, or almost ended now ;
And my Quietus est, within a Grave
Is, that, which best would please me, now to have:
For, by their struggling, many years together,
My Flesh and Spirit, have nigh tir'd each other.
Lord, let the short-snuff, of my Life unspent
Burn out, with clear flames, and a pleasing scent.*

*Newgate, January the
27th. 1661.*

Geo. Wither.

THE END.

1665.

A Memorandum to London.

[HAZLITT, No. 88.]

25. 10. 1945

A

Memorandum to *London*,

Occasioned by the *Pestilence* there begun
this present year MDCLXV, and humbly
offered to the *Lord Maior*, *Aldermen* and
Commonalty of the said *City*.

By GEORGE WITHER.

Thereto is by him added, a *Warning-piece* to
London, discharged out of a Loophole in the
Tower, upon meditating the *deplorable Fier*,
which consumed the house of an *eminent Citizen*,
with all the persons and goods therein, at the
beginning of our most Joyful *Festival*, in
December, 1662.

Also, a *Single Sacrifice* offered to *Almighty*
G O D, by the same *Author* in his *lonely confine-*
ment, for prevention of the *Dearth* feared, and
probably portended, by *immoderate Raines* in
June and *July*, 1663.

Quis Legit hæc, &c.

Who read such Lines as these ?

How few men, do they please ?

Moreover, in regard many have reported
and believed this *Author* to be dead ; we have
annexed his *Epitaph*, made by himself upon that
occasion.

Imprinted in the Year, MDCLXV.

Memorandum to the President

Submitted to the President for his consideration and approval is the report of the Secretary of the Navy, dated the 1st day of June, 1900, in relation to the proposed purchase of the battleship USS Oregon.

Very respectfully,
The Secretary of the Navy

There is to be submitted to the President for his consideration and approval the report of the Secretary of the Navy, dated the 1st day of June, 1900, in relation to the proposed purchase of the battleship USS Oregon. The report contains a statement of the facts of the case, and a recommendation that the purchase be approved.

It is suggested that the President should approve the purchase of the battleship USS Oregon, and that the necessary funds should be appropriated for the purpose.

The Secretary of the Navy
The President

Submitted to the President for his consideration and approval is the report of the Secretary of the Navy, dated the 1st day of June, 1900, in relation to the proposed purchase of the battleship USS Oregon.

Submitted to the President for his consideration and approval is the report of the Secretary of the Navy, dated the 1st day of June, 1900, in relation to the proposed purchase of the battleship USS Oregon.



A
Seasonable Memorandum

Humbly tendred to the City of LONDON,
the Lord *Maior*, *Aldermen*, and the whole
Commonalty thereof, by occasion of the
Pestilence, begun this year, MDCLXV.

By their Old *Remembrancer*,
G E O R G E W I T H E R.

THe *Psalmist*, when he saw *Truths* foes grow
strong

A while resolved to withhold his Tongue
Ev'n from *Good words* ; (as I have often done)
But, in his heart, *New-musings* then begun
To muster so, that, he was forc'd to break
His resolution, and his thoughts to speak.
So fares it now with me ; and I must do
That which my *Mover* hath inclin'd me to :
Vouchsafe it hearing, and GOD *be my speed*,
For, it concerns you, and deserves good heed.

This, now commencing, is the fortieth year,
Since first, the greatest *Plague* that raged here,
Within our time, was sent for our correction,
To scourge us, with a *Pestilent Infection*,

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That

That, GOD's *intention*, being timely heeded
 We, by *Repentance*, might have superseded
 Those following *Judgments*, which have ever since
 Inflicted been, for our *Impenitence* ;
 And, are still multiplying, as if from
 GOD's quiver, *Sharper Arrows* were to come.

That *year*, I having lived, till the *Sun*
 Had thrice twelve times, quite through the *Zodi-*
ack run,
 Consider'd I had spun out half that time
 Within your Walls, and might be one of them
 For whose *Transgressions*, that sharp *Visitation*
 Came to *destroy*, or work a *Reformation* ;
 And, thereupon (without constraint) intended
 To wait on God, where I had him offended ;
 That, if to spare my life, vouchsafe he should,
 I might as truly serve him as I could,
 By heeding both *his Actings*, and *our own* ;
 And making those things unto others known,
 Which I should then observe, might best promote
 His *honour* ; and from being quite forgot,
 Keep that upon *Record*, (though to our shame)
 Which might hereafter, glorifie his *Name*.

During that *Plague*, not one night, all the while,
 Remov'd I thence, the distance of one Mile,
 Or shuned either *person*, *place*, or *sight*,
 Which, me, experimentally then might
 Acquaint with any thing, whereby to learn
 My *Duty*, or what would my *work* concern ;
 By which means, I found reason to confess
 (As *Job* in his probation did profess)
 That, I, who heard of GOD, but by the *ear*,
 Before that time, then, *saw him* as it were ;

And

And, had some things, likewise, to me reveal'd
 Which were from many wiser men conceal'd ;
 So that I both foresaw, and then foretold
 What many thousands did fulfil'd behold
 Soon after : yea, moreover, some of them
 Who, many years, my *Cautions* did condemn,
 (And scofft at my *Predictions*) justifi'd
 That, which in times past, they did much deride.
 But, in their *old waies*, most men did proceed
 As if they took a very little heed,
 Of any thing, past, present, or to come, (Doom.
 Which might preserve *Peace*, or prevent their
 What I then *saw*, and *foresaw* would befall,
 I did record, in that which I did call
 BRITANS REMEMBRANCER ; and have not
 Regardless, what *transactions*, here were seen (been
 During those *fourty years of Provocation*,
 Wherein, GOD's *Spirit*, by this Generation
 Hath greeved been. Of that large *Premonition*,
 At least four thousands at the first Impression
 Were publisht through these *Islands*, to prevent
 What seem'd at hand ; and, to the same intent
 In *several modes*, at several times before
 This present day, five times as many more
Premonitory hints, whereon ensue
 As mean effects, except among those few
 For whose sake (*next his Sons*) GOD, yet hath pity
 On these three *Nations*, and on this great *City*,
 Though they have prosecuted and oppress'd
 Those, in whose *Weal* their *welfare* doth consist.
 But, this comes not within the *Creed* of many
 Nor can be possibly believ'd of any,
 Whom *Pride*, *Self-love*, and *Ignorance* bewitches
 Either with dotage upon *Pleasures*, *Riches*,

A 3

Or

They either look on them as casualties,
 Or, them not to concern, in any wise :
 Then, with full sailes, run head long on that *Rock*
 Which is in view ; at their good counsel mock,
 Who tell them lovingly , how to avoyd
 That, whereby, they shall else be quite destroyd,
 If they *proceed* ; or, cast an *Anchor* where,
 They, now in hope of Preservation are :
 And, if these be not *madmen*, there are none
 In *Bedlam*, where we hear is many a one.

Ev'n as a nice and *wanton Appetite*,
 Longs after *Kickshaws*, and takes more delight
 In dishes made up of they know not what,
 And not so wholesome, as plain solid meat ;
 So, most men, with *Expressions* are best pleas'd
 From whence, *one sentence*, hardly can be squeas'd
 Which well consider'd, any way conduces
 To *civil manners* or to *pious uses*,
 Though you should strain out all, that every word
 For *Caution*, or *Instruction*, might afford.
 To all such true *Phanaticks*, this will seem,
 To be perhaps, of very small esteem,
 Because, it speaks plain sense, and is not deckt
 And trim'd up with such gawds as they expect.
 Yet this, & those strains which they much dispise,
 May be a means to make some *fools* more wise.
 GOD promis'd to his *servants* long ago ,
 He would upon their *Children* shed forth so
 His *holy spirit*, in the later ages ,
 That they should be inspired with presages
 Of things to come ; and (to his *Name* be praise)
 This we have seen accomplisht in our daies.
 Strange *Visions* have appear'd, *Truths* are foretold,
 By men and women too, both young and old,
 Which

Which (though to carnal men vain dreams they
feem)

With such as know God, they have more esteem,
And will appear to be his *Dispensations* ;
As proper also, to these Generations,
As those, which were dispenc'd, in ages past,
Unto the *Jews* at first ; or, at the last,
When, as phanatik, and ridiculous,
Their *Prophets* to them seem'd, as ours to us.
For, oft by their *Inspirer*, they were moved
To *Speak* and *Act*, what was by few approved ;
Sometimes, to personate, what was abhord,
Or seem'd not with *good manners* to accord,
Ev'n in their Judgements, who appeared then
The *wisest* and the most *religious men* ;
Especially, when God impos'd on some,
Things to be *signal* of what was to come.
But, all his *Dispensations* heretofore ,
And now in use (or whatsoever more,
Shall be hereafter) scarcely will suffice
To make us, in these doting ages wise.

God, hath omitted nothing to recal us
Or, to prevent that, which may else befall us ;
For every *year*, and upon each *occasion*
That did occur (to cause a perturbation
Or breach into our *Peace*) he moved some
So zealous of our welfare to become,
That they their own peace have oft hazarded,
(And lost it too) by things endeavoured
For our avail ; yea, though their pains and cost,
(As to themselves) was likely to be lost
Persu'd their Aime, sometimes, by *general*
Precautions, which did much concern us all ;

And

And, otherwhile, by memorizing that
 Which in *particular* seem'd to relate
 To *Persons* or to *Places*, as it best
 Might bring advance to *publick Interest* :
 Forewarnings have by GOD vouchsafed been
 To you by others (as they cause have seen)
 Who seem'd to come with more authority
 And trusted with *Credentials*, whereof, I
 Unworthy am ; But, whatsoever they
 Or I appear, that, which I have for you
 Prepared by Gods help, I offer now,
 In hope, it will be heeded somewhat more
 Then that, which hath been tendred heretofore.

This *year* his former *Judgements* GOD repeats,
 And, once again, your *sinful City* threats
 With *Pestilence*. He, over us doth shake
 A dreadful *Rod*, wherein I notice take
 Of three sharp twiggs ; and he above knows whe-
 They shall be singly felt or all together, (ther
 Because, he onely knows what will be done
 To stay that, which already is begun,
 And keep out those two, which your City threat,
 But, have not yet got entrance through the gate.
London, I fear, unless thou take more heed
 In what Course thou hereafter dost proceed
 (Although that God's *Long-suffering* towards thee
 Continues yet) at once, with all the three
 Thou shalt be scourg'd : for mockt, GOD will not
 I am resolved therefore, whatsoever (be.
 May be the Consequent of my endeavor,
 Now to proceed in what he moves me to,
 And, I in duty am oblig'd to do ;
 Because, though my Good will you should abuse,
 Your faults, my negligence would not excuse,

B

Who

Who, look for my reward (if any due)
From him, whose work I do, and not from you.

My first *Memorials*, in their *Title page*
Hold forth an *Emblematical presage*,
Besides much thereby *verbally* exprest
(Relating to the *plague* which doth infest
Your City now) which worth the observation
May be, in every such like *Visitation*,
And might have had, if heeded, good effects
(Which have been lost by manifold neglects)
And still may, were things better thought upon
Which thereby, are advised to be done.
But here, to adde that, will spend too much time,
And therefore, I referring you to them,
That, now will prosecute, which more then *Reason*
Perfwadeth me, is at this day in season.

Your *City*, I have lov'd and honored,
And, no less now, then heretofore I did,
For, GOD hath made it, the most honour'd place
That is within these *Isles*, or ever was;
He hath inrolled, and renown'd her *Name*
Among the Cities of the greatest Fame,
That either are, or were below the *Sun*
Since men to dwell in *Cities* first begun.
Large *Pledges*, he upon her hath bestown
Of his *especial Love*; some favour shown
Vouchsaf'd to few of them; and such a measure
Hath stored up in her, of his *hid treasure*,
And intermixt, from time to time, so often
Mercies and *Judgements*, hardned hearts to soften;
So in *Long-suffering*, also doth persevere ver)
(Though we are at this day, grown worfe then e-
That I perceive in her a *Seed* and *Root*,
Which to his Glory shall bring forth good Fruit

In

In his due time ; and this inclineth me
 To fend these *Memorandums* now to thee,
 Intending in thy *Sickness*, here to stay
 Once more, when thy *false-lovers* fly away ;
 And in, or near, thy borders, to remain
 Till GOD restores thee unto health again ;
 Or, till by being quite deserted here,
 I shall be forc'd to seek my bread elsewhere ;
 Of which I dreadless am . For, I depend
 Upon that powerful, and most faithful friend
 Who hath preserved me often since my birth,
 From worse things then *War*, *Pestilence*, & *Dearth*.

Physitians, and all else, who ere they are
 That, of *Sick persons* undertake the care,
 Do challenge, and ought also to assume
 (Though them, it may be it will misbecome
 At other times) a freedom to speak so
 And, and as occasion moves them thereunto,
 To act what's pertinent to their disease
 In way of *Cure*, although it may displease.
 I may, and do, as justly challenge now
 (Since neighbour like I mean to watch with you)
 Like Liberty ; and will be bold to tell
 That which I know will help to make you well,
 Although, therewith displeas'd, you froward be,
 Harsh words for my good will return to me,
 And rage like those, who seem to loose their wits
 When they are in their *Pestilential fits* :
 For, I shall sober be, though somewhat sad,
 To see those, whom I would keep tame grow mad.
 And you I hope, what ere shall now be said
 Will patient be, when well my words are weigh'd.

Consider well (for now high time it is,
 That you and all men should consider this)

I say, confider how you have improved
 GOD's Mercy ſince his Judgments were removed;
 How, that provoking ſinfulneſs abates,
 And that Abomination which God hates :
 Nay well confider if it be not more
 Abominable, then it was before.
 I fear it much, and ev'ry day this fear
 Increaſeth by what I do ſee and hear ;
 For, ſince I knew the world (which I have known
 And heeded, till an old man I am grown)
 I never heard this *Nation* ſo defam'd
 As now of late ; and ſins not to be nam'd
 By modeſt men, with ſo much impudence
 So often acted with ſo little ſence
 Of *manhood*, nor with ſuch impunity
 By perſons of no vulgar quality.
 Both old and young men, high, low, rich and poor,
 Out acted have tranſgreſſors heretofore ;
 Children are left ſo looſe to ſpeak and do
 What their corruption doth incline them to,
 (And ill example teach) that if their courſe
 Continue long, we ſhall at laſt grow worſe
 Then *Sodom* and *Gomorrhah* ; which GOD knows
 I do not mention (as ſome may ſuppoſe)
 To ſcandalize this *City* or this *Nation*
 But to provoke them to a *Reformation*.

To that intent, (ſo far forth as it ſhall
 Concern this *City*) ſpeedily let all
 Who are in power, with prudence and in love
 The ſtrength of their Authority improve
 Them to indulge and keep from violence,
 Whoſe converſations are without offence;
 And, by their executing of the Law
 In purity, ſtrive to keep thoſe in awe

Who

Who either shall maliciously transgress
 (By an infringement of the *publick peace*)
 Or wilfully *commit*, *abet* or *teach*
 What, of the *Moral Law* may be a breach.
 That nothing may by you be done unto
 Another, which you would not have him do
 To you, if in his case ; search what you find,
 That may on you be charged, in that kind,
 And heartily repent it. That, moreover
 You may faults, which will else lye hid, discover ;
 Consider, whether you have not with gladness
 Insulted over men oppress'd with sadness,
 Afflictions heaped up, upon Afflictions,
 Or, added Cruelty to due corrections,
 By seeking more to satisfy your Lust,
 Or Vengeance, then to execute what's just
 For *Justice sake* ; or else, to please their Foes,
 Condemned *Innocents*, their lives to lose.

Your waies examine, & search out what crimes
 You have of late, more then in former times
 Been guilty of : As, whether you have been
 Or not, defiled with that scarlet sin,
 Which in times past your *City* did abhor,
 As being a *peculiar* heretofore
 Of that *Malignant City*, where the Whore
 Bestrides the *Beast* : be heedful also, whether
 It be not partly, or else altogether
 His *work*, to be in cruelties delighted ;
 To see meek, honest, harmless men dispirited
 For *Conscience sake* ; inhumanly exil'd
 Husbands from wives, the parent from the child
 Imprison'd to the loosing of their lives
 Their little Children, their beloved Wives,
 And their whole Families expos'd thereby

B 3

To

To that unspeakable extremity
 Of wants and sufferings, which no flesh and blood
 Can bear, without immediate help from GOD.
 Whose *will* is thereby wilfully withstood.
 And why all this? not for transgressing Laws
 Of GOD or *Nature*, but alone, because
 These could not condescend the world to please
 By an infringement of their *consciences*.

Heed what this may deserve, if you desire
 To stop the *Plague* begun; lest else the fire
 Which may be kindled in your habitations,
 Do quite consume them ev'n to their foundations.
 For, GOD, of his *Prerogatives* is Jealous
 To vindicate all those he will be zealous
 Who suffer for his sake, although perchance
 They may be blamable through *Ignorance*,
 Or other, humane frailties; for where he
 Sees *Faith* and *Love*, their sins he will not see.
 As for their *Persecutors*, though he may
 His just Avengments, for a while delay,
 The patience of his people he doth mind,
 And, they who shew no *mercy*, none shall find.

Examine, whether since you made your peace
 With GOD, the renovation and increase
 Of wilful sins deserved not renewing
 Of Plagues removed, and of worse ensuing.
 It is not without cause, that God now hath
 Such complicated Judgements, in his wrath
 On *thee* and *thine* inflicted, when grown great
 In *hopes*, thou thoughtst thy happiness compleat:
 Nor is it hidden from thee altogether
 For what sin, GOD sends *this*, or *that plague* hither.
 In truth, all Plagues are due unto each sin
 When with *Impenitence*, persisted in,

Yet,

Yet, frequently the ROD's wherewith we are
 Corrected, shew forth in Particuler
 What we offended in. For *Superstition*
 Was *Gideons* Family brought to perdition ;
 King *Davids* pride, made manifest in him
 By numbring of the people) brought on them
 A *Pestilence*: GOD visited the earth
 For wilful breach of *Covenants*, with Dearth ;
 And (as to *Zedikiak* and to *Saul*
 It did for that provoking sin befall)
 The chief offenders and their Children too,
 Stand liable to death for sinning so.
Oppression, Cruelty and *Idolizing*
 The Creature (or things of our own devising)
 Have been chastiz'd with *servitude* and *fear*,
 And, when *Will-worshipings* imposed are
 On others, with inhumane violence,
 Injustice acted with such impudence
 As *Jezabels* and *Ahabs*, rarely shall
 Such, scape from that, which did to them befall.
 But, when that *Hipocrites*, by lying hid
 As *Ananias* and *Saphira* did,
 (Till GOD discover'd them) may possibly
 Obscure the growth of *Infant Piety* ;
 When they , who *Truths* foundations overthrow,
 When, her malicious persecutors, grow
 So mighty, that the Saints unable are
 To calm them, or their furious rage to bear ;
 Or, when *Prophanes* and *Abominations*
 Like *Sodoms*, wholly, hath corrupted *Nations*
 Or *Cities*, till there shall appear in men
 Nor *will* nor *power*, them to reclaim agen ;
 GOD, in such cases, to himself alone
 Assumes the punnishing of what's misdome

And

And very frequently doth punish too,
 In such a mode as mortals cannot do :
 Sometimes, by *Sudden Death*, when they are in
 Their Jollity, or in the Act of sin ;
 Sometimes, by *sicknesse*s that long endure,
 Whereof no man can find the *Cause* or *Cure* ;
 Sometimes, by that, which (till their provocation
 Of GOD) had been a means of *preservation* ;
 Sometimes, they of their lives have been bereaven
 By *Lightning*, or by *Thunderbolts* from Heaven ;
 And, otherwhile (struck with *dispaireful fears*)
 Are made to be *Self-Executioners*.

This gives a *Hint* of that which more affords
 Then fully is expressed by my words
 To make it plain ; but either thou, no doubt
 Or, some for thee, will search and find it out ;
 Or, by the the searching after it, discern
 Somewhat, which thee as nerely will concern.
 Take heed of *neighbours*, and *familiar friends*,
 Who fawn upon thee for their own base ends,
 And love thee not, (though they respect profess
 By many shews of hearty friendliness)
 For, some of them, already cause have bin
 Of adding much both to thy *Plagues* and *sin*.
 But, specially, of thine *own self* take heed
 For, thence thy greatest dangers will proceed.
 Consider therefore, by thy self alone,
 What thou omitted hast, and what misdone ;
 Whether thy folly, falsehood, fickleness,
 Apostacy from what thou didst profess,
 Falling from thy *First Love*, by mis-advice ;
 Thy *Luxury*, thy sordid *Avarice*,
 Or, some vain hopes, deserv'd not deprivation
 Of that, whereof, thou hadst an expectation ;
 Heed,

Heed, whether, to have cured, or prevented
One Plague, thy self thou hast not complemented
 Into a score ; (at least, to stop one curse,
 Indanger'd drawing on thee many worse.)
 Observe, if ever *Beggery* and *Pride* ;
 Did both together, upon one horse ride
 So frequently as now, through every street,
 Or walk so often on the self-same feet ;
 And, whether mischiefs which at present fall
 On some, will not at last extend to all.
 Mind well what thou art *doing* ; what is *done* ;
 What is *designed*, but not yet begun ; (ded ;
 For what thou both with *words* and *swords* hast plea-
 What, thou hast most *affected*, or most *dreaded*,
 What thereon follow'd, or might have succeeded ;
 What factions thou hast favor'd, and what still
 Wouldst favour, were thy power like thy will.

London, if seriously thou ponderst this
 Thou wilt perceive that what succeeds amiss
 Flowes chiefly from thy self ; and how can those
 Be friends to any who are their own foes ?
 Thy *Chiefs*, care not how others they inflave,
 So, they themselves from servitude may save,
 Yet, these in fine, by that which doth befall
 Become to be the basest slaves of all,
 Ev'n *Bondslaves* to their *Lusts*, and to the *Devil*
 By getting an habitual love of evil.
 They hunt for *honour*, but, their *fiery Title*
 Will adde to them, less honour then a little.
 They covet to be rich ; but *wealth* shall more
 Increase those *wants* and *Lusts*, that make them
 (poor.

In *Policy* and *Powre*, their trust is plac't
 Yet, they become despised fools at last.

C

Yea,

Yea, we have seen those whom *wealth*, *wit*, and
 Supported, sink down breathless in one hour, (*powre*
 That, we may know, there is an *unseen hand*
 Which oft strikes those, who without fear, may
 Of *humane Justice*, and beyond the reach (stand
 Of *Mortals* : That, therefore, which this may teach
 Let all those heed, who, yet much heed it not :
 And, let them (by whom this is oft forgot)
 Remember ther's an all beholding eie,
 Which ev'ry secret purpose can espie ;
 And, *Angels* alwaies ready at command,
 To execute what no *powre* can withstand ;
 And such, as will for no bribe or respect,
 The prosecution of their charge neglect.

Let likewise, those who most oppressed are
 Be taught hereby, still patiently to bear
 The *Cross* impos'd for trial of their Faith :
 (What ever, their oppressor doth or faith)
 In *perseverance*, let them still attend
 On GOD with meekness, till their *Trials* end.
 And leave all *Carnal weapons*, to their use
 Who, must be ruined by their abuse.
 I do presume, among you many are
 Who, to this wholesome *Principle* adhere,
 And, that if into practise carried on
 It shall both supersede the Plague begun
 And ev'ry other feared Plague prevent
 If timely they their other sins repent.
 For GOD, will winck at many faults in those
 Who *love*, and leave *Revenge* to his dispose ;
 Yea, oftentimes experience we have had (bad,
 That, worse it makes things which before were
 When through impatience we in our own mode,
 Attempt to do, what must be done by GOD.

Or,

Or, our suffering shall prolong (at least)
By our *self-actings*, when we do our best.

This *Pestilence*, which now is brought in hither,
I am assur'd, proceeds not altogether
From *Causes meerly natural*, but comes
To execute GOD's just deserved *Dooms*,
From his immediate hand; and will therefore,
Those *Medcines* need, which must do somewhat
To cure, or stay it from proceeding on, (more
Then can be, by joint *Art* and *Nature* done.
If you desire a *Sovereign Antidote*
The best I know (if you neglect it not)
Is metaphorically call'd *Herb-grace*,
And will be very useful in this case;
Some, term it *Rue*, because twill not begin
To operate, until we *Rue our sin*.
Take *Rue* and *Reasons* then, which signifie
Repentance and *Discretion*; These apply
As you find cause; which, if you do, and *Fast*
From things that were offensive in times past,
Keep from thenceforth a constant *wholesome diet*,
And in your hearts endeavour to be quiet,
My life for yours, GOD will your Souls deliver
From ev'ry hurtful arrow in his quiver.
Nor *this*, nor any *Plague* shall you annoy,
Although as to the *flesh*, it should destroy;
For, that can adde to mans loss or grief
VVhose expectation is a *better life*.

GOD, to this *Pestilence* hath joyned *War*,
And *Famine*, seems not from us to be far;
VVhich, if it now shall come will make the trouble
VVe feel already, to be more then double,
Because, our fellow feeling is no more (poor.
Of what they suffer, whome these times make

C 2

For,

For, such are our *deportments*, as if neither
Sword, Pestilence and *Dearth*, put altogether
 Were no more, but an Army which did stand
 Arayed, to be at our own command,
 To execute our pleasures upon those,
 (Although our friends) whom we repute our foes.
 And therefore, have rejoyced when they seiz'd
 On them, with whom we highly were displeas'd.
 When, unto us, ill grounded hopes appear
 Whereby, of *Mercies* we presuming are;
 We are frolick, as if GOD did see
 Our gross *Hypocrisies*, no more then we.
 But, let men heed well whether, to acquire
 The *Sequels* which they naturally desire
 Is to insult when GOD corrects their foes,
 Or, censure his Intents concerning those
 Whom he Afflicts; as if for wrong to *them*
 It rather were, then for offending him:
 Or, as if sins to others onely known,
 Were more considerable then their own.

There is observ'd, much *Arragance* and *folly*
 In some of thy *Relations*; from which wholly
 Thou for the time past, canst not cleared be;
 Therefore to keep from future scandal free,
 And also, for thy Credits reputation
 Take these *Memento's* to consideration.
 Consider, if it sober men befits
 To sing with Jollity about the streets
 Vain *Triumph-Songs*, when *war* is but begun
 As when a *final Victory* is won;
 Since tis well known, that many who at first
 Have thrived best, at last have thrived worst;
 And, that GOD justly suffereth sometime,
 (For Causes which are onely known to him)

Those

Those, more then once, before their foes to fall,
 Whose *Cause* he best approveth ; and who shall
 Be conquerors at last : and that, where guilt
 Is equal, he lets blood be often spilt,
 And *war* prolongs, or maketh *peace* twixt them
 Who disagree, as they make peace with him.
 Therefore, when you are underneath the *Rod*,
 Remember, you are in the hands of GOD. (cess,
 When he hath crown'd your hopes with good suc-
 Demean your selves with Christian Lowliness :
 For, when his *Mercies* much enlarged are,
 He doth expect a joyful *filial fear* :
 This, labour to preserve, lest else, the lack
 Thereof, may bring *reversed Judgments* back.

Consider, whether Ships, Arms, men and horse,
 With *policy* united unto *Force*,
 Can prosper to th'advancement of their end,
 Who, upon those things, or *themselves* depend :
 Who, all their opposites as much dispise
 As if their Armies were but Gnats and Flies,
 Think to subdue them with jeers, mocks & taunts,
 Puff up each other, with braggs, shameless vaunts,
 And lies devised by their foolish makers
 To keep from fainting Cowardly Partakers,
 Whose Consciences accusing them of guilt,
 (Because, their hopefulst Refuges are built
 On Quick sands) they become heart-sick with fear,
 As oft as any evil News they hear ;
 And, on each flight Report of good success,
 Instead of pious and meek thankfulness,
 Run to the *Taverns* (which are much more free
 To all, then *pious Meeting places* be)
 There, heathen like, nay rather more uncivil,
 Offer up *Drink Oblations* to the *Devil*.

C 3

And,

And, to chear up each others drooping Souls
Sing songs between their glasses and their bowls ;
Or intermix Reports of what was won
Or lost, though that was never said or done.

Such *Sacrificers*, may find some effect
In part, according to what they expect,
But neither for their *Faith* or *Righteousness* ;
Nor will our hopes, longlasting be, unless
Use , of the Common means for our defence,
Be Sanctified by true confidence
In GOD , and we with his *known will* comply,
Bearing what ere betides us patiently ;
Improve each Favour and Deliverance,
To somewhat which his Glory may advance ;
And whereby, they who are oppress'd and grieved
May some way charitably be relieved :
For, it is no befeeming *Thank-Oblation*
For Mercies, when a *City* or a *Nation*
Shall Solemnize it with but little else,
Save Gunshot, Bonfires, Jangling of the Bells,
Or, making others of their Joys partakers,
Onely, in smoke and stinck, of Squibs & Crackers ;
Or gathering rude throngs of men and boys,
To make about those flames a barbrous noise,
Which must be fed with fewel forc'd from some
Who had none left to make a fire at home ;
Then *drink healths* to each other in the street
Untill they cannot stand upon their feet,
Or else loose their own healths : what thus to do
Can wise men think it will amount unto
But meer dispight of GOD, contempt of grace,
And, throwing (as it were) durt in his face
For, Benefits receiv'd ; though they make shew
As if they had return'd him all his due,

When

When, they but please themselves, by doing that
 Whereby they sing their own *Magnificat* ?
 What can be deemed a just recompence
 For such ingratitude, for an offence
 So foul, so capital, but that instead
 Of future *Blessings*, *Curses* should succeed ?
London, heed this, and if thou wittingly
 Of such *Prophaness* and *impiety*
 Art guilty now, or hast been heretofore,
 Repent it, and henceforth, do so no more.
 But, herein, some will more concerned be
 Then thou art, yet, I mention this to thee
 With some hope, that, they will the less contem
 What's written here, because, not writ to them.

Much more I have to adde, which I forbear
 Left, I by adding more then thou canst bear
 With patience, may destroy what I design
 For this whole *Nations* welfare and for thine,
 By so displeasing thee, with what I write
 That, thou slight all whereto, I thee invite :
 For, though thy *flatterers* make thee to believe,
 Thou art in better case, then I conceive,
 Thy *best friends* know, that thine own provocati-
 Imprudency in some of thy *Relations*, (ons,
 (Ev'n of thy *Watchmen*) who should cures provide
 For thy distempers, are so giddi'd,
 And, that their *Eies*, their *Ears*, yea and their *brains*
 (With every *faculty* which appertains
 To thy weal) are obstructed so, by fumings
 From their *Self-seekings*, & their, high presumings,
 That thou art, by what these in thee have wrought
 Into an dangerous *Consumption* brought ;
 For, thy decay of Trade, much hath increast
 Their Poverty who thereby are distrest:

Thy

Thy *hands* and *feet* whose labour heretofore
 Supplyd thy wants, now, can do little more,
 Because, thy ablest members, by whom these
 Employd have been, partake of their disease :
 And, such *Confusions* daily do begin
 To multiply, and farther to break in,
 That, I am at a stand, what more to say
 Or, what on thy behalf, I ought to pray.
 Yet, one *Expedient*, I now think upon
 Whereby, it may be, somewhat will be done
 For they availe, if thou shalt not omit
 (As GOD inables) to endeavour it.
 And therefore, let that which I next express
 Be read, and minded with due heedfulness.
 In thee, are at this day, the chief *Well-springs*,
 Of all those *good*, and of those *evil things*
 Which throughout these *three Nations* are disperst;
 And of the *Later*, were the *Stream* reverst
 Or dam'd up at the *Fountain*; and, the *first*
 Set freely open here, it would become
 A *Rivolet of Waters*, flowing from
 That *River*, which through *New-Jerusalem*
 His Currant hath, still issuing out of *him*
 Who, of those *Living waters* is the *head*
 VWhich through all Nations will at last be spread.
 And *London*, three times happy, shalt thou be
 If this *Blest Fountain* may break forth in thee,
 To sweeten ev'ry *Cistern* in these Lands,
 VWhich now, brimful of stincking water stands,
 And breed all these *Infections* in our *Clime*,
 VWhich are so baneful to us, at this time.
 There is a possibility of this
 If we our parts do, as GOD hath done his;

Or,

Or, but endeavour to co operate
 With him, as he enables us, in that
 Which he requires (thereto vouchsaying still
 Assistance to our *deeds*, and to our *will*.)
 By this *Compliance*, that *New Heaven* and *earth*
 VWhich is expected, would ere long come forth ;
 And *Righteousness* , then from thy *habitations*
 As amply flow out, thorow all these *Nations*
 As wickedness doth now ; or heretofore
 It did, when ill examples made it more.

This *Change*, more happiness would hither bring
 Then, when in triumph thou broughtst in the *King*,
 And of rejoicing, give more cause by much,
 Then we shall have when we do beat the *Dutch*,
 And are from dread of that delivered too,
 VWhich some suspect the *French* intend to do ;
 Yea, and from what, more dangers threats then

(either

Of those *two* singly, or both joyn'd together :
 Ev'n from those, which are possible to come
 From *Faction*, and *Male contents at home*.
 But this Joy will encrease, and all our fears
 Abate, when men do more incline their ears
 To what's proclaimed by those *Trumpeters*
 VWhom GOD reserved, to make proclamation
 Of that, which most concerns this Generation ;
 And, when the *Influences* of GOD's graces
 By *supreme persons*, and by *powerful places*
 Shall not obstructed be, as we have seen
 Of late, and as they very long have been,
 By *Antichristian wiles* ; and those through whom
 They are more dangerous to us become,
 Because their *formal piety* makes shewes
 To be for *him*, whom, chiefly they oppose.

D

Thou

Thou art abused by misinformations,
 Not thou alone, but likewise these three *Nations*
 By those *Mintmasters* of untruths and lies,
 Who cheat the whole world with fallacies,
 Yea, much dis-serviced, dishonor'd too,
 Is *he*, to whom, they yet pretend to do
 Good services; and they by their Deceits,
 Have him reduced unto many Streights
 Which will destroy him, ere he is aware,
 Unless, GOD shall unsnare him from their snare;
 And, in what misbefals, thou wilt have share.
 To take my counsel, then, think it no shame,
 (Although, a poorer man than he I am
 Who sav'd a *City*; for, a *Mouse* may gnaw
 That snare asunder, which, nor *Lions* paw
 Nor teeth can break. Go, quickly, quickly lay
 Your *Skarlet Gowns*, and your *gold chains* away;
 Fast, watch and pray; do as King *David* did;
 (When he the *pestilential Angel* spide)
 Of somewhat, unto GOD an *offring* make
 Which is thine own; that he a gift may take
 Made acceptable, by, and in his son,
 To stay the *Plague*, which newly is begun.
 Shut up your selves awhile, and throw aside
 Your *factiousness*, your *malice* and your *pride*;
Lust, *Avarice*, and them with ev'ry *Sinn*
 Whereby the wrath of God provok'd hath been.
 Fall down before his feet with humbleness,
 Your *misdeeds*, with true *penitence* confess,
 Especially, those crying *sins*, whereby
 You often have insult his Majesty.
 Among which, no crime can offend him more
 Than when you shall (as *Cain* did heretofore)
Destroy

Destroy your *bretheren*, because, to GOD
 They dare not sacrifice in such a mode,
 As they believe he neither doth command
 Nor takes, with good acceptance, from their hand.
 Your *Priviledges*, they do not invade
 By *violence*; but, lovingly perswade
 To what they do believe, promoteth best
 Gods glory, and the *Publick Interest*.
 Be thou as charitable unto them;
 Leave that to God alone, which unto him
 Alone belongs; when he into the *Land*
 Hath cast his *seed*, permit the Crop to stand
 Till harvest; pluck not that away,
 Which looks like *wheat*, though it may prove but
 But, weed out that alone, which ev'ry one (*Ray*
 Knows hurtful to the *Corn*, and will be none.
 Thus, having way prepar'd to make your peace,
 With GOD, in *Faith* and *Love* emplore his Grace.

This being done; the next work, which to do
 Thou art, as I believe, oblig'd unto,
 Is to improve the powre thou hast in *him*
 Who over all these *Islands* is *supream*,
 And with whom, thou dost in more favour stand
 Than any other *City* of this Land.
 Whilst his esteem of thee, doth seem to last
 (And ere fit opportunities are past)
 Unto his *Royal Throne* make thy *Address*,
 Emplore him, with deliberate advice,
 To hear and heed that, without prejudice
 Which may in season, offred be by them
 Who fear God, and both love and honour *him*,
 With an intent to serve him faithfully,
 Without selfends in ev'ry thing, whereby

D 2

Their

Their services shall really consist
 With GOD's, with his, and with their *Interest*,
 For whose sake, he originally gave
 All those *Prerogatives* that *Princes* have.
 For, though men so unbiassed, may dare
 To speak some *Truths* which all men cannot bear,
 (When cause requires) they will with moderation
 So heed what tendeth to the preservation
 Of *common peace*, and of the dignity
 Belonging to his *royal Majesty*,
 (Whom God hath honor'd by restoring him
 Unto his *Predecessors* Diadem)
 That, neither *he*, nor *they*, nor *I*, nor *you*,
 Shall have cause, to dislike what will ensue.

If you believe this, and endeavour so
 To prosecute it, as you, may yet do,
 Who knows, what he, who hath the hearts of *Kings*
 (And the disposing of all other things
 Within his powre) will do, although this may
 Proposed seem, in a dispis'd way.
 Tis an adven-ter, which though partly lost
 Will bring in some return, that's worth the cost :
 And those streights (if well heeded) wherein *he*
 This *City*, and all these *three Kingdoms* be
Adventrers needs, and somewhat to be done
 Whereof, no likelihood is yet begun.

For, that which must draw *order* from *confusions*,
 To our *Distractions*, timely, put conclusions,
 And, so, *divine* and *civil pow'rs* unite
 That, neither, may infringe each other right,
 Effected cannot be, by *haughty words*,
 By *Policy*, or *temporary swords*,
 Nor by that *Formal Sanctity* with which
 The *Grand Impostors* of this world bewitch

Deluded

Deluded souls (that all things may become
 Subjected to their *Arbitarry Doome*)
 But by such *Instruments* and by such *waies*,
 As those, by which *Christ* did begin to raise
 His *Kingdom* at the first ; and by which here
 It shall continue untill he appear
 With that *powre*, which shall batter & beat down,
 More *Idol Temples* then were overthrown.
 Since his first coming ; and, root out all those
Idolatrics , which out of them arose ;
 Together with the Thrones of all those *Kings*,
 That are partakers in such *worshippings* ,
 And made drunk with her *Cup* who rides the
 The Subjects of his *Kingdom*, have opprest, (Beast ;
 And shall opprest them without *penitence*,
 For provocations , by that great offence.
 More might be said, but, this shall now suffice ;
 " GOD *make us all unto salvation wise*,
 " *Preserve us in his love, so knit together*
 " That we in his love may preserve each other ;
 And, that all we can *think* , or *say*, or *do*
 May now, and in the close, conduce unto
 The glorifying of his holy *Name*
 Though to our selves, it may occasion shame.

A M E N.

D 3

A



A further *Ingagement*.

Many years after that *Grand Pestilence*, in 1625, during which I wrote my Book called *BRITANS REMEMBRANCER*, and after publication thereof; some eminent persons, having respect thereunto; endeavoured of their own accord, (without my seeking) that the Office of their *City Remembrancer*, then void, might have been conferred upon me; which motion, though it took not effect, was by me as thankfully taken as it was by them lovingly intended. Had it been successful, I should then perhaps have been more obliged upon outward considerations, then I am now, to continue my abode here during this *Visitation*, then I was in that aforementioned. Nevertheless, I yet resolve to partake with this *City* in GOD's dispensation, at this time also, unless I shall be constrained by Necessity, to seek place of abode, and means of subsistence elsewhere.

Yet, I have little external incouragement thereto; for, to mee, it appears by many Symptoms, that some here, are maliciously affected towards me, (who have no disaffection to any person, as appears in particular, by their declaring already, that my house is infected with the *Pestilence* and Shut up; whereas (God be praised) not so much as one hath been there sick of any disease,

disease, since that *Plague* last begun ; nor is it, to my knowledge , near my *habitation*. What was designed by the publishers of that *Report*, I cannot imagine, unless it were because, they knowing, I had no means of livelihood left (save what was supplied by the Charity of my Christian friends onely) they hoped, I being deserted of all , might be the sooner exposed to destruction ; as I hear some are, whose condition is more to be considered and pitied, if it be so. But this troubles me not in respect of my self ; For, G O D cannot be kept from me , who is my onely All-sufficient Refuge and Protection : And if this *Pestilence* , and *Famine*, also, Visite my *Dwelling*, (into which her *Sister Poverty* is already come) they shall be *welcome* ; for, they are *Angels* of G O D , and it is better to fall into his hands, then into the hands of *men*.

Written in *June*

1665.

A



A

Warning-Piece to *London*,

Discharged out of a Loophole in the Tower
during the *Authors Close imprisonment* there.

It was meditated upon the deplorable consuming of an eminent *Citizen* with his whole Family, in the night, by a sad and suddain Fire, at the beginning of our most *Joyful Festival*, in *Decemb. 1662.*

The *Author* conceived, that it would better stir up the hearts of some, by being *sung*, then *Read*: Therefore, he composed it in *Lyrick Verse*, fitted to the Tune of the *Lamentation*, at the end of the singing *Psalms*, if the last *Strain* of that *Tune* shall be repeated with the two last lines in every *Stanza*.

WAke *London* wake, Fast, watch, and pray,
Well heed likewise this *Warning-song*;
To eat and drink, rise up and play,
Hath been thy daily practise long:
Oh! from henceforth, remember more,
Thy *Brethren*, whom oppressors grieve;
Refresh the sick, relieve the poor;
For none without good works believe.
If hardly fav'd the Righteous are
Ah! how shall wilful sinners fare?

2. The

2. The *Rich man* , heedlessly discerns
The near approaching day of wrath,
To fill his *Warehouse* and his *Barnes*,
Is all the present care he hath.

At large, he preparation makes
For offerings to his *Belly God*,
Till *Justice* an occasion takes
To mixe those *offrings* with his blood ;
When fools in folly most delight,
They, often, loose their Souls that night.

3. Our *Love* is cold, nigh ripe our sin,
And, in their march, GOD's Judgments be ;
At his *own house* they do begin ;
Then, from them, who shall now be free ?

To make us thereof take more heed,
One house they singled out of late,
And, in a bright *flame-colour'd weed*,
Upon the top thereof they fate

And when to sleep they laid their heads,
Consum'd her dwellers in their beds.

4. Why should not each man to whose ear
This news was in the morning brought,
Upon himself reflect with fear ,
Thus, thereon musing , in his thought ?

LORD, this unlook'd for stroke of thine,
Hath often been deserved by me ;
This sad mishap might have been mine
This night, had it so pleased thee ;

But, (praised be thy holy name)
Here , yet alive , and safe I am.

5. Oh with what terrors, were they stroke
How sadly were they discompos'd,
To find themselves when they awoke
With stifling *fumes* , and *flames* inclos'd ?

E

It

It made their terror much the more,
 If to remembrance they did call
 What they had done, awhile before,
 And, what so quickly did befall.

More dreadful it appears to me,
 Then Dungeons, Racks, and Halters be.
 6. Thus will they fare, when his last *Doom*
 To pass on sinners, *Christ* appears ;
 Thus, in a moment, he will come,
 When least the world his coming fears.
 Thus, whether then her heedless heart
 Is either sleeping or awake,
 Surprized with a suddain start,
 They shall with horrid terrors quake,
 When they behold with sad amaze,
 All things about them in a blaze.

7. Unless my thoughts misdictate me,
 A *secret Judgment*, in this Act,
 May doubtlesly discerned be
 To shew GOD's hand was in the fact.

For, though his *waies* are in the dark,
 Forth from the *Cloud*, a flashing breaks
 To shew us, (if we such things mark)
 His purpose, by the *Course* he takes.

In darkness he hath perfect Light,
 And all mens deeds are in his sight.
 8. But, though this *Judgment* be severe,
 Let not us who escape it, ween
 Them, greater sinners then we are ;
 But, judg what our deserts have been.

Christ doom'd not those whom *Pilat* slew
 As more to blame, then other men,
 Though with their blood he did imbrew,
 That, which they sacrificized then ;

And

And of those persons judg'd as well,
On whom the Towre of *Silo* fell.

9. Hereof, small sense have carnal men ;
This, for *sad news*, at *Noon* they tell,
Return unto their sins agen,
And sleep *next night* at brink of *hell* :

That, which concerns their safety most,
As quickly slips out of their mind
As letters written in the dust,
Blown out with ev'ry puff of wind.

Of others harms, how senseless grown
Are they , who do not mind their own ?

10. This came to pass within thy walls,
That, thou mightst thereof take good heed,
Mind, who thereby upon thee calls,
And think , what further may succeed :

It was not from those places far,
Where much to be, thou dost delight ,
That thou shouldst heed thy dealings there ;
And, it befel there in the *night*,

That, thou, a stricter watch maist keep :
For *Sathan* wakes, when men do sleep.

11. Hereof, likewise, let heed be took,
That, when thy heart was most supine,
This *Judgment*, in upon thee broke,
Amidst thy *Musick*, *mirth* and *wine* ;

And, that, unless for sin thou mourn,
Relieve and comfort men distrest,
Thy *Feasts*, to *Fastings* GOD will turn,
And, smite thee when thou fearst it least.

When *Sodom* sinned without shame,
Down thereon, *Fire* and *Brimstone* came.

12. The *Drowned world*, was warn'd of old
Of what would in short time befall ,

By *Words* and *Deeds* it was foretold,
Yet unregarded still by all.

They married and in marriage gave,
Did eat and drink, as we do now,
Did so, the wrath of GOD outbrave,
And, as we, liv'd they car'd not how :

But, lo, when in least awe they stood,
Out break the *Deeps*, in came the *Flood*
13. Thou, LONDON, whosoe're doth weep,
Dost, on thy Viol, play and sing ;
Thy *Children*, daily revel keep,
Ev'n when their *Passing bells* do ring.
Themselves on costly Beds they stretch,
Regarding not how *Joseph* fares ;
To them, who of *Repentance* preach
They listen, but with *Adders* cars.

And, well he speeds, who shall be heard,
If *mischiefs* be not his reward.

14. In *sixteen hundred ten and one*,
I, notice took of *publick Crimes*,
With mine *own faults*, I first begun ;
Observ'd the *Changes of the Times* :

And, what GOD had on me bestown
Employed for the *Common good* ;
Therein, I sought to find mine own,
Which, was so oft misunderstood,
That I, for being so employd,
Have been *three times*, nigh quite destroyd.

15. In *sixteen hundred twenty five*,
When thou wert *sick*, I watcht by thee ;
Then, did my *First Forewarning* give,
And, this perhaps, my *last* must be.

For, now, my *Tools* away are took,
Some things *half wrought*, some *but begun* ;

Quite

Quite being rob'd of all my stock,
 Concludes my *work*, before tis done ;
 And that *Flesh Ragg*, by me yet worn,
 May soon drop off, or, off be torn.

16. Here, I yet live, where, what me grieves,
 But few of thine, have heeded much ;
 Nor *Mayors*, *Aldermen*, or *Sheriffs*
 Or any noble, great or rich ;
 But, in *Long-suffrings* being old,
 (If not relived by the poor)
 By *sickness*, *hunger*, or by *cold*
Death had ere now, unlockt my door.
 Lest thou as much neglected be,
 Think more on GOD, though less on me.

17. My *Publick warnings*, are supprest,
 As once, was *Jeremiahs* Roll ;
 Which GOD, will when he sees it best,
 Revive, with an enlarged *Skroll* :
 Meanwhile, by *stifled musings* tir'd,
 The flames within me closly pent,
 Like powder in *Granado's* fir'd,
 Do tear my heart, through want of vent,
 And crack my *earthen vessel* more
 Then all my *suffrings* heretofore.

18. Within thy *West* and *Eastern Jail*.
 Now twice ten months confin'd I've lain,
 Denied both *Relief*, and *Bail*,
 Which *Law* allows, and *Rogues* obtain :
 To tell, what others did, or said,
 Is thought in me a *grand misdeed*,
 Though being of their harms afraid,
 I did but bid my friends take heed :
 If this be falls for *words* well ment,
 Woe to *ill deeds*, with *ill intent*.

E 3

19. Alas !

19. Alas ! how apt are we to fear,
Or fancy danger, where is none ?
Yet how unapt, how loth to hear,
What may prevent a certain one ?

Except propounded in their mode,
Who, in their own conceit are wise,
The Counfels both of *Men* and GOD
They, either frustrate, or dispise :

Which being well weigh'd, is a *signe*,
That, to *destruction* they decline.

20. Seaven daies before the late sad night,
Thy *Prætor*, seized in my hands
What GOD inclined me to write,
For timely *warnings* to *these Lands* ;

So, that, which to their weal conduc'd,
Hath hitherto been fruitless made ;
And, I more strictly have been us'd,
Though, I before, hard measure had.

But, GOD, by whom it was begun,
Will gard me, till my *work* is done.

21. No more seems now within my powre,
But, down to lie, beneath my Lode,
Attending my *Redemption hour*,
With patient waiting on my GOD.

Yet, there is hope, that *Prayers* may
To what is feared stoppage put ;
And, since, to *Heaven* ther's open way,
(Though from the world, I close am shut)

As *Jonas* did (when in a *Whale* ;
Close prisoner kept) to God ile call.

22. Correct us LORD, but not in wrath,
Purge rather, what misdome hath been,
By any *temporary Death*,
Then by correcting *sin* with *sin*,

For

For all the blood that hath been spilt,
 Let us, who think our selves most clear,
 In private, search out our own guilt,
 And, wherein else, we faulty are,
 That, by a *self-condemning Doom*,
 We may escape the wrath to come.
 23. Preserve thy *Church*, Lord, blefs the *King*
 And, seeing thou hast him restor'd,
 Him, out of all his troubles bring,
 And, make his *will*, with *thine* accord,
 That under his Protection here,
 We, without *faction*, *hate* or *strife*,
 (In all uprightness, without fear)
 May live a sanctified life,
 And, he indulge the *Conscience tender*,
 As best becomes, the *Faiths Defender*.

Thus, on what lately did befall,
 I sung my *Musings*, to the wall,
 Which gave thereto, as much regard
 As most will, when abroad tis heard :
 For, little have such lines as these,
 Which may a *Carnal pallat* please.
 The *wanton* hugs a wanton strain,
 The *miser*, that which treats of Gain ;
Ambitious men give most applause
 To that, which their, Ambition claws ;
 In lies and follies, fools delight,
 And, if this ever come to sight,
 It will by none, be relish'd well
 Save those, with whom the *Graces* dwell.
 The more *Precautions* are in season,
 (The more agreeable to Reason)

Their

Their Rage it will the more increase,
 Who are inclined to oppress;
 And, if I die not in this place,
 It will be meerly of GOD's grace,
 To make it known, the *Rage of man*,
 Is bounded, do the worst he can.
 These *Musings*, and some other too,
 Escap'd surprize, with much ado,
 And, that whereof I was bereft
 Me, for awhile in sadness left;
 Yet, much more sorrowful am grown
 For others sakes, then for mine own,
 Because, the *world* so misbefriends,
 What to her own well being tends.

God, never any *Place* bereaves
 Of *saving means*, till him it leaves;
 Nor is their any man quite lost,
 Till he resists the *holy Ghost*.
 He, helpless leaves no *willing one*
 In acting what he would have done;
 But, when to *selfness*, man adheres
 Then, as he worketh, so he fares.
 GOD, gives first motion to each *wheel*,
 In motion also, keeps it still,
 If he with him *Compliance* feel,
 Else let's it go which way it will.
 Thus he will do, and thus hath done,
 Ev'n ever since the world begun.

That, men his *works* and mind might mark,
 He preach'd by *Noah* and his *Ark*,
 And, to prevent their threatned *doom*
 Allow'd them *sixcore years* to come.
 That, *Sodom* timely might repent,
 He, *Lot* to be exemplar sent;

When

When *Balam* misaffected was
He made a *Preacher* of his *Afs* ;
And by a *Whale*, he *Jonas* sent
To bid the *Ninevites* repent,
Who, more thereto inclined were
Though *heathens*, then most *Christians* are.
What did to *Israels* weal belong,
He gave by *Moses* in a *song*,
That, when *Records* could not be had ,
They , thereof mindful might be made.
When their *Transgressions* were nigh full,
To *Babel* they were sent to school ;
Since which time, they still growing worse
(Till they incur'd *Cains* dreadful Curse,
For shedding of their brothers blood,
Who died zealous of their good)
Them, out of their *good land*, GOD hurl'd,
To rovee like him about the world ;
Depriv'd (now *sixteen hundred years*)
Of *Prophets* and *Remembrancers* :
And, in this mode, with ev'ry *Nation*
God deals, e're *final Reprobation*.

*LORD ! from their wandrings call them home ;
Into thy fold, back let them come.
We got advantage by their fall
Let it increase by their Recall.
Since they, and we in ev'ry sin,
Have Paralels, a long time been,
Let our joint force, henceforth be spent
To move each other to repent,
That, they and we may in that Place,
Become Partakers of thy Grace,
Where Jews and Gentiles shall be saved,
By our Redeemer, and thy David.*

F

By

By *wiser men*, in times of old,
 Much was exprest, which I have told,
 And, they have both in *Prose* and *Rimes*,
Forewarnings given in their times ;
 Declar'd in season, how GOD deals
 With wicked *Realms* and *Common-weals*.
 Our own *Records* likewise declare
 GOD's frequent dispensations here ;
 How constantly, *avenging wrath*
 In ev'ry Age pursued , hath
 The greatest *Tyrants* in their turns,
 Though sometimes, he their *doom* adjourns.
 But, that, no just excuse will be
 Either, to other men, or me,
 If we shall negligently do
 What, GOD inclines our hearts unto ,
 And may, now , or in future daies
 Advance mans *welfare*, and *praise*.
 For, on us lieth Obligations,
 To bring forth in our Generations,
 VVhat needful seems to be exprest ;
 In such a manner also drest
 As best that Ages temper fits
 In which we live , and best begets
 A timely heed, in those to whome
 VVe serviceable would become :
 Yea, we to them must hand it too ;
 Else, lamely, we our duties do.
 Thus, I according to my powre
 Have done, and therefore kifs the *Towre*
 From whence, I send this *Warning-shot*
 By *Ammunition* hardly got.

LONDON,

LONDON, as *Moses* gave a *song* to be
Israels MEMENTO, I give this to thee ;
 To shew, that (though the world doth me deprive
 Of what was hers) I somewhat have to give
 Which I by GOD's free grace, may call mine own,
 And, is not needlessly on thee bestown.
 But, e're some *change*, the means thereof bereave,
 Now, both of *Friends* and *Foes*, *Ile take my leave* ;
 Adue my *Foes* ; for often, by event,
 You did me good, though none to me you ment.
 To pray for you, I know, I am your debter,
 And, therefore so I do ; GOD, *make you better*,
 And so to mark and mind what he intends,
 That, we may in his *Love*, henceforth be *friends*.
 My *friends*, farewell ; and no whit grieved be
 Though you should me no more in *Babel* see,
 For, at the *Holy Lambe*, we safe shall meet,
 E're long, in *New Jerusalems* high street.

Written in the
 Towre 1662.

*The meek, and humble to advise
 I write ; but not to teach the wise.
 You must not therefore, here expect,
 Such Strains as these times best affect ;
 For, you may have enough of those
 By others writ, in verse and prose.*

F 2

A



A

SINGLE SACRIFICE,

Humbly offred to *Almighty* G O D, by the
Author during his lonely Confinement in the
Towre, to mediate his gracious preventing the
Dearth feared, and probably portended, by
 immoderate *Rains* in *June* and *July*, 1663.

That he with Tools might for this work be fitted,
His Jailer, and his Keeper, he outwitted ;
For, twas his greatest suffring, to be pent
From means, to give such meditations vent.

SIN, like the *Ocean* (but, not so well bounded)
 These *Islands* hath on ev'ry side furronded,
 And, many Breaches, lately made it hath
 Which to the furious Tempests of GOD's wrath
 Exposeth us (ev'n quite throughout these Lands)
 So, that, Hills, Dales, and all in danger stands.
 The *Air*, whose cloudy brow, upon us lowrs,
 Dissolves it self, into destructive showrs,
 To move us unto tears of *penitence*
 By feeling that, whereof we have no sense.
 For, they, who are most sensible of spoyl
 (by *Rains* or *Droughts*) of corn, and wine and oyl,
 Feel not in heart, the least remorse for *sin* ;
 But, when they should bewail it, laugh and grin.
 They,

They, who are very froward, and repine
 If they loose but their *monky* or their *swine*,
 (And, sometimes vex them selves till they are sick,
 For losses, not amounting to a *Chick*)
 And can with many bitter tears, bemone
 Small *suffrings*, for their greatest sins shed none.

In mine own person, I much need not fear
 Such *temporary Plagues*, as threatned are
 By Rain or Winds, by cold, or scortching wether,
 By suddain floods, or fires ; for, I have neither
 Estate to lose, nor hope of getting ought
 Which, by such things, may be in hazard brought ;
 And, am at present , with my daily bread,
 By his own hand, miraculously fed,
 Whose *All-sufficiency*, should me sustain
 Though all the *world* were to be drown'd again.
External things, are little pertinent
 To my chief safety , or my best content :
 For, should a *Famine* ; me of life bereave
Death would be more advantage then to live
 A life like mine ; and as I have been us'd,
 A speedy death, is rather to be chus'd.
 Yet, whilst, I may be serviceable made
 To him, from whom, this life at first I had,
 I am content to live till it expires ,
 Although it were in *stormes*, in *floods* or *fires* ;
 And, likewise, am so sensible of that
 Which to the *Common welfare* doth relate,
 That up to GOD a *prayer* Ile prefer
 To crave prevention of what many fear :
 For, though I am not suffred to present
 A prayer to *King*, *Lord*, or *Parlement* ;
 Here, to GOD's Throne I free access have got,
 And he doth hear me when men hear me not :

F 3

Of

Of which assured, in this *loneliness*,
My self to him, I humbly thus address.

Almighty and most merciful Creator,
Of heaven and earth, of *fire*, of *aire* and *water*,
With whatsoe're, consists of *forme* or *matter*,
Of all invisible, or to be seen,
Of all that *is* or *shall be*, or *hath been*,
Felt, *heard* or *understood* (excepting *Sin*,
At whose birth all *Privations* did begin.)
Thou, by whose wisdom all the whole *Creation*,
Is ordred, and hath still a preservation,
Make acceptable in thy sight, I pray,
What I shall meditate or write this day
And, let not my *Requests* be flong away,
Though we have often forfeited again
That *Grace*, which we did heretofore obtain,
And liable to all thy *plagues* remain.

We must confess, that in these last *three years*,
Thou hast abated many of our fears,
For thine own sake, and for the sakes of them,
Whom thy *blasphemers* and their *Foes* contemn.
Awhile ago, we were surpriz'd with dread
Of hunger, and the scarcety of bread,
By such *distemper'd seasons*, as foreshew'd
That *Chastisement* which here, is now renew'd;
And, was remov'd, ere many had much sense,
Of what some felt, or of their own *offence*.
Once, we were frighted with such *sicknesses*
As seem'd forerunners of the worst disease;
And, till this hour, a brutish *Discord*,
Keeps us in daily hazard, that the *Sword*
Will be again unsheath'd: yea, though we are
Preserved still, from what we justly fear,
And that, thy patience might be more discern'd,

Have

Have year, by year, been gratioously forewarn'd
 (By *Signes* and *wonders* probably forefhewing,
 The sad events, that feem to be purfuing
 Our crying fins) yet, we do ne're the lefs,
 Continue ftill in our obduratnefs.
 Though, much *Inftitution*, likewise, we have had,
Examples, *Premonitions*, publick made,
 And extraordinary *Dispensations*,
 To draw us, from our wilful *aberrations*,
 We fo increafe them, that, it renders me,
 Exceeding fearful to Petition thee,
 Thofe *Temporary Judgments* to withdraw
 Whereof, we at this prefent, ftand in aw,
 Left they, whom no good counfel mollifies
 Thy *Justice* and thy *Mercy* quite difpife;
 And fall into that *Reprobated fenfe*,
 Which brings *unchangeable Impenitence*:
 For, that, the *Confequence* hath often proved,
 When *Plagues* before *Repentance* were removed.

The *fields* were lately cloth'd beyond our hope
 With an appearance of a *fruitful crop*,
 Which *moifture* by unfeafonable fhows,
 So evidently, by degrees, devours
 That, moft men are afraid the teeming *Earth*
 Inftead of *Plenty*, wil produce a *Dearth*;
 And, they among us, who do moft neglect
 Removal of the *Caufe*, moft dread th' effect.
 Yet, *humane pitty*, me doth fo incline
 To make the *Common fear*, a part of mine,
 That, though I am not likely much to gain
 Or loofe thereby, whether it *fhine* or *Rain*,
 I, (as I am a man) well pleas'd could be
 Thy *Peoples votes*, might be vouchsaf'd by thee.
 To that intent, I meekly do affay
 To *mediate*; but, now I come to pray, That

That *Spirit* whose assistance is expected,
 Withdraws, as if my *suite* would be rejected;
 So, that I know not how to *speak* or *write*,
 What gain thy *gratious acceptation* might
 Though, fear, my prayers may be turn'd to sin,
 Considering, what *Postures* we are in.

For, who, the pleading of their *Cause* dares own,
 On whom, a *righteous King* doth justly frown?
 They being *Rebels* too, in whom appears
 No *penitence*, but onely *slavish fears*?
 Who, conscientiously, can pray for them
 Who persevere all *Justice* to condemn?
 Who turn away their eies, when thou forth sendst
 Foretokens, of what thou for sin intendst?
 Who hide them too, so far forth as they may
 From other men; or, (if that fails) assay
 To *misinterpret* them, when they do see
 The things nor *hid*, nor *disapprov'd* can be?
 Who, can with *Faith*, thy *Grace* for them implore,
 Who, are unmerciful unto the poor?
 Who, daily to thy burning wrath add fewel?
 Who, both to others, and themselves are cruel?
 Who, their afflicted Brethren to dispaiers
 Expose? close up their ears against their prayers?
 And most injuriously with those men deal?
 Who, most endeavour, to advance their weal;
 Yea, for whose sakes it is, that they are not
 Destroy'd like *Sodom*, when thou caldest forth *Lot*?
 Who, are so far, from striving to be better,
 That still, to hide one *sin*, they act a greater,
 Till they on one another heap so many
 That they have little shame, or sense any;
 Although their impudent *abominations* (tions?
 Have their *Infection* spread, through all these Na-
 LORD!

LORD ! who, on their behalf, can mediate
 For any of those *Blessings* which relate
 Unto their *temporary weal* alone,
 Who, of their *Brethrens* welfare, care have none ?
 Who, do employ their *powre*, but to oppress ?
 Turn all thy *Graces* into wantonness ?
 Fling, as it were defiance against heaven ?
 And, though by thee, they freely were forgiven
 Innumerable debts, (and likewise are
 By thee enrich'd more then before they were)
 Take ne're the less, their *fellows* by the throat,
 VWho owing them not much more then a Groat,
 Forbearance crave, and at their feet do fall,
 With, promise, when they can, to pay them all ?
 VWhat can such look for ; but to be bereaven
 Of that *Grace*, whereby they were once forgiven
 Their debts ; or think deserv'd, but, to be laid
 In chains, till ev'ry farthing shall be paid ?

VWho, can to thee be *Advocate* for those
 VWho, both to *Truth* and *Righteousness*, are foes,
 Though they profess both ? who, though ever lear-
 Can never get the knowledg & discerning (ning,
 Of what pertains to th' *essential Truth*,
 Because, they being all *EAR*, or all *MOUTh*,
 Neither *hear* willingly, or speak of ought
 VWhereby they may to *stedfastness* be brought ?
 But rather itch to *hear*, and *speak*, and *do*
 That, which their own *self-will* doth prompt them
 And, was infus'd into them by *false teachers*, (to :
 Whom they suppose to be the soundest Preachers,
 VWhen they confirm them, in what doth belong
 To their *will-worship*, be it right or wrong ;
 And keep up those *Diana's*, which were made
 Their *Goddeesses*, but to uphold their Trade ?

G

These,

These, twixt *Beleivers*, do contests maintain
 For *Trifles*, which tend more to their own *Gain*
 Then *Godliness*, or those means to increase
 Which may conduce to settlement of peace,
 In Christian Charity, and Righteousness.

All, I (with hope to speed) can pray for such
 Is, that they may not love the world too much ;
 Or, by *hypocrisie*, and *lip professions*,
 (To get themselves a share in her possessions)
 Obstruct the blessed work of *Reformation*
 By *Factions*, to the final extirpation
 Of all those *Dispensations*, which have yet
 Some use ; and which, whilst thou dost them per-
 They to advance thy *Glory* may improve : (mit,
 And, by sincerely seeking *Truth* in *Love*,
 So exercise thy *Graces*, whilst those last,
 That, they will perfect be, when their times past.
 My GOD, for these, to this effect I may
 And, do (I know) with thy allowance pray ;
 Because, I hope, tis no *malitious pride*
 Which hath to *Selfness*, drawn their hearts aside.

But, as for them, who have inclinde their ears
 So long time, to *ungodly Counsellors*,
 So persevered, in the *sinners way*,
 And, therein with delight, so long *made stay*
 That, to the *Scorners Chair* advanc'd they are,
 Resolving with themselves to settle there ;
 The Dictates of thy *holy ghost* contemn,
 Absolve the wicked, Innocents condemn,
 Term *evil*, *good*, the *best things* evil call,
 (Or, make twixt them no difference at all)
 Ascribe thy *Attributes* unto the *Devil*
 And his *Vicegerent* ; make thee, of all evil

Prime

Prime Author ; Thee detrude out of thy Throne
 To set their *Idol*, and themselves thereon ;
 Pervert the lawful use of ev'ry Creature,
 Till their depraving the whole *humane nature*
 For *Vengeance* calls, and as it were, inforces
 Thy *Justice* to turn *Blessings* into *Curses* ;
 What can be spoke for these, to save them from
 Thy *Judgments* here, or in the *world to come* ?
 I cannot, LORD, thy *mercy* comprehend,
 Nor know how far their *malice* doth extend,
 Such things, are knowable to thee alone ;
 Therefore, concerning these, *thy will be done*.

The best of us have gone astray so far,
 In *Provocations*, that, perhaps here are
 Now, very many in the state of those
 For whom, we are forbid to interpose
 Our mediations betwixt *them* and *Thee*,
 As touching *Judgments*, that now threanned be :
 Such, ev'n among thy *People* heretofore,
 Made thee forbid a *Prophet* to implore
 Withholding of those *Plagues*, which at that time,
 Were threatned to be hurled down on them.
 Yea then, though thy *choice worthies* should have
 (pleaded.

That, thy *Decree* might have been superseaded,
 Thou didst resolve, their suite should not be heard
 For any, save themselves, with good regard.
 When *sins* grow ripe, and Scandalous become,
 They seldom scape a *temporary doome*,
 Though thou vouchsafest *mercy*, as to *David*
 Whereby, the Souls that finned, shall be saved.
 LORD, though that growth, our *Guilt* attaineth
 Alway remember *mercy*, in thy *wrath*. (hath,

G 2

Some

Some such like Barr, and prohibition now,
 From thee is issued forth, for ought I know.
 Alas! if so; what possibly can we
 Endeavour, till it shall reversed be?
 Or else dispens'd with? I can never pray
 With confidence, for what suspect I may
 Is not precarious: And, as qualifi'd
 We are, things *grantable* may be deni'd,
 At least, so long time, as that shall be wanting
 Which makes their chief *condition* of their *granting*.
 Tis not a slavish *terror* (without *Love*
 And faithful *Penitence*) that will remove
 The *Plagues* that lie upon us; or prevent
 A *Threatned Judgment*, when 'tis imminent.
 Tis not *wil worshippings*, though much applauded,
 By their *approvers*, and by them begawded
 With *Superstitious Dressings*, that can please
 Thy *Majesty*, and thy just wrath appease:
 Tis not our *formal whinings*, or *Orations*,
 Or, our *Confessions*, or our *Deprecations*,
 Or, Bablings with the *Tongue*, without a *heart*
 That, will thy threatned *Judgments* quite divert,
 Till thou hast done thy *work* which is in hand,
 Or, till we more conform to thy command;
 Whereto, perhaps, *that, which we fear*, may more
 Conduce, then that, which we to scape implore.
 For, few do conscience of their duties make
 Much longer, then the *Rod* is on their back.
 Yet, somewhat, makes me hopeful, that thou hast
 Against what I would ask, no *sentence* past;
 And, fain would I obtain from thee, this day,
 A *Publick Blessing*, e're I go away,
 Which might in some degree, abate the dread
 Whereby, now, many are distempered.

To

To thee, thy *Children* for a *Blessing* cry
 Upon those *Fruits*, which drench'd in waters lie ;
 And (though unworthy) *Jacob* like, I am
 Resolv'd with thee, to wrestle for the same.
 Let, not my LORD, be wrath, that I go on
 To prosecute the *suite* I have begun ;
 For, I with *filial fear* approach thy Throne.

Direct us, how in this, and such like cases,
 We may make acceptable our *Addresses*,
 Left, we grow overwhelmed with dispairs,
 Or, come with over peremptory Prayers :
 For, somewhat thou, at all times, hast to grant
 To comfort those, who consolation want,
 When they are sensible of their condition,
 And come before thee with unfaind contrition.
 Yea, though, when we are outwardly distrest,
 We may not absolutely make request
 For what seems needful ; yet, when we resigne
 In all our futes, our *own will* unto *thine* ,
 Our wants (if in particular deni'd)
 Are with a Fatherlike respect suppli'd
 Some other way , by mercifully granting
 A better thing, then that, which we thought wan-
 For, thou, till he himself shall bar the door, (ting.
 Excludest no mans *prayre*, who doth implore
 In *Faith* and *Charity*, that, which may tend
 To give him, a *well-being* without end.
 Of *this*, experiment I oft have had,
 And, me thou confident thereof hast made.
 This *Creed*, thou hast been pleas'd to teach me,
 Both by thy *holy spirit*, and thy *word* , (LORD,
 Confirming my experience day by day,
 That, I to other men declare it may,

G 3

As

As I in duty, am oblig'd to do,
 When thou my heart inclinest thereunto.
 And, by thy favour, now proceed I can
 In that, which, when these *musings* I began,
 I neither able was to prosecute,
 As I intended; or commence my *sute*,
 In terms, which I could think fit to present
 To thee; or, to my self, could give content.
 But, now the *Bars* remov'd and I can make
 A shift to *Stammer*, what I could not *speak*.
 By thy Assistance likewise, I believe
 That, what I now shall pray for, thou wilt give;
 Ev'n ev'ry thing (implicitly at least)
 Which shall in this my *Prayer* be exprest:
 I, therefore, in thy sight, now spread abroad
 My *private meditations*, in this mode;
 And hope, it shall be spread, where many may
 Add their *Amen* to that, for which I pray:
 And, that their joyning in this my *Oblation*,
 Will gain us all shares in thy *acceptation*.
 Oh! I should then sing, with a Joyful heart
 LORD, *let thy servant, now, in peace depart*.

That *Everlasting Gospel* make more known,
 By which, thy *Love eternal* is forth shown
 To all *mankind*; and which, a glorious throng
 Of *Angels*, publish'd in a Joyful song,
 (Unto the glory of thy blessed *Name*)
 When first thy *Son* array'd with flesh became;
 That, all the world may know, the same Goodwill
 Which thereby was exprest, continues still:
 And, that, *Desire to know both Good and Evil*,
 Proceeded from our *Selves*, and from the *Devil*,
 But, not from thee, who, didst intend Salvation
 To *Adam*, and to all his Generation;

Not

Not reprobating any of his Race
 Save such as wilfully dispis'd thy *Grace*,
 And, justly, caused the product of that
 Which, thou didst never *preneecessitate*.
 Thy Love to all *mankinde*, compels me oft
 (Though for it, I maligned am, and sooft)
 To preach it to the world, that, men may more
 Mind it with thankfulness, then heretofore.
 I know this *Truth* is own'd, ev'n among those
 VVho, unto thee are yet, *apparent foes* ;
 And, that, hath hindreth many to embrace
 The Doctrine of thy *Universal Grace*,
 Because, they are not heedful, that, unless
 These held some *Truths* with that unrighteousness
 VVhich they maintain, not many would believe
 That *Mystery*, by which they do deceive.
 But, to prevent their *wiles*, uncloseth their eies,
 VVho cannot yet perceive their fallacies ;
 And let it be made manifest to them
 VVho do not wilfully the means contemn,
 VVhich, thou vouchsafed unto all men hast,
 And alwaies wilt, at first, or at the last.
 Let that *large mercy*, our hearts work upon,
 More then thy *Judgments* hitherto have done ;
 To which intention, let thy *Saints* improve
 That *Influence* which thy *Eternal Love*
 Hath shed on them, to work throughout this Na-
 By *Love* and *Gentleness*, a *Reformation* ; (*tion*
 Which will be then more speedy, and sincere
 Then that, which is compel'd, & wrought by *fear*.
 Preserve that *pretious seed*, sown in this *Land* ;
 Now, many Ages past, by thine own hand ;
 It hath been often watered by the *Blood*
 Of thy *Elect* ; hath many Storms withstood,

And

And took such root, that, now it doth extend
 By sev'ral *Branches*, to the worlds far end.
 Permit it not to suffer diminution
 Either by *calms*, or storms of *Persecution*.
 Let not the lofty *Cedars* over-top it,
 The *wild-swine* root it up, or *tame-beast* crop it ;
 Nor *weeds* or *brambles* (among which it grows)
 Starve it, or choak it ; nor the greedy *Crows*
 Devour it ; nor the swarms of *Locusts*, which
 In smoke, ascended from *th' infernal Ditch* ;
 But, let it, when appearing most opprest,
 Palm-like, most thrive, and be the more increast,
 Till th' earth it fills ; and till up rooted be
 All *plants*, that were not planted there by thee.
 This, I first pray for *Lord*, because possessing
 Hereof, doth lay the *ground* of ev'ry blessing.

Correct thou not these *Nations* in thy wrath,
 But, in that measure, which shews *mercy* hath
 An intrest in thy *Justice*. Let them hold
 The same proportion which they did of old,
 In thy severest *chastisements* ; that, neither
 Both *Good* and *Evil*, be destroy'd together,
 Nor, their hopes thereby vacated, by whom
 There is a *Kingdom* look'd for, yet to come.
Five wicked Cities might have spared been,
 Had *twice five, Righteous men* been found therein :
 Yea, Thou (although in them there was but *one*)
 Defer'dst their dreadful *doom* till he was gone.
 LORD, I hope, here are many thousands yet,
 On whom thy *Seal*, on whom thy *Mark* is set.
 Who trust in thee, whose *faith* doth not yet fail ;
 Who, their own, and the Nations guilt bewaile :
 For their sakes, lay aside thy *wrath* again ;
 Let thy *Sun* shine, and let thy *Clouds* drop Rain
 Both

Both on the just and unjust, as thou hast
 Been pleased to vouchsafe in Ages past ;
 That, *Spring* and *Summer*, *Seed* and *Harvest-times*
 Untill the world shall end, may in all Climes
 Be from each other still distinguished,
 As long ago, by thee was promised.
 At this time also, to this sinful *Nation*,
 Extend thy wonted favour & compassion, (showrs
 By blowing hence those clouds, whose frequent
 Spoil not alone grafs herbs and pleasant flowers,
 But, threaten also, to destroy those crops,
 Whereby the painful husband-man hath hopes
 To be rewarded for his toil and cost ;
 Yea, let this *Isle*, which now despairs almost,
 Of such a blessing, be secured from
 That *Famine*, which we are afraid will come.

Both of our *Earthly*, and thy *heavenly bread*,
 Preserve the means, that therewith being fed,
 In *soul* and *body*, we may for the same
 In *flesh* and *spirit* magnifie thy *Name*
 Till *Christ* shall come. Continue in this place,
 The *special pledges*, of thy *special Grace*,
 Close up those *Rents*, which malice hath made wide;
 Unite by *Love*, those whom *self-will* and *Pride*
 Have dis-united : For, thy *Love* was that
 Which made thee at the first, this world create ;
 And, 'tis the same *essential Love* (by thee
 In thy *Elect* made active) which must free
 The world again, from that confus'd estate
 Whereto 'tis brought by *Envy* and by *Hate*.
 To that end, let thy *spirit*, (unto whom
 All *Dispensations*, till thy *Son* shall come
 Committed are) the hearts of men incline
 To be obedient to that *Discipline*,

H

In

In ev'ry *Form*, which they believe to be
 To them enjoined by thy *word* and *thee* ;
 And, that accept of, which they shall profess
 And practise with unbias'd Consciences.
 Make thy *Elect* to stand out all the shocks,
 Of *Tyranny*, like never moved Rocks ;
 And give them prudence, to discern the wiles,
 Whereby, their *Antichristian* foe beguiles
 Unstable hearts ; and please to pardon that
 Wherein through frailty, they shall deviate.
 Indow them withall *sanctified* *graces*
 That may enable in their several places
 To do the honor : And, LORD, let the Pride
 Of their *Oppressors*, break so, and divide
 Their *Power* and *Counsels*, that, they may at length
 Be ruined, by their own *Wit*, and *Strength*.

Behold, the many troubles of this *Nation*,
 With *mercy*, and vouchsafe it thy salvation.
 Make haste to our deliverance oh LORD,
 And, succour us according to thy word.
 Let them be turned backward, and with shame
 Confounded, who blaspheme thy holy *Name* ;
 Who, with their own *inventions* do defile
 Thy *Ordinances*, and pursue the spoil
 Of those who seek thy face. Let them who cry
 Aha Aha, and say insultingly,
So we would have it, when thy people are
 Opprest, be caught at last, in their own snare,
 That, they who love thy *Truth*, may to thy praise
 Rejoyce in thy salvation all their dayes.

But, gracious LORD, beside that *wasting* *Rain*,
 Which makes this *Nation* with much fear complain
 And brings me now to thee ; there is a *Flood*
 Portending Inundations too, of *Blood*,

Ev'n

Ev'n *blood of Innocents*, for whose prevention
 To be Petitioner I have intention.
 A *portion of thy word*, concerning *Cain*
 To me, a *mystery* seems to contain
 Implying somewhat which relates to those
 Who were, and shall unto thy *Saints* be foes
 Throughout all *Times*; and doth relate, likewise,
 To them, who offer thee that *sacrifice*
 In which thou most delight'st: For, ever since
 That day, *Will-worshippers* have took offence
 At their *Oblations*; and proceeded on
 In that, which he so long ago begun.
Cain was the first that persecuted them
 Who in their *worship* differed from him;
 And, I collect thence, that, ev'n from that hour
 Thou didst subject them to the *temp'ral power*
 Of all those *persecutors*, of whom, he
 Became the *Type*, whoever they should be.
 And, as I understand that *Hystory*,
 Therein is couched the whole *mystery*
 Of that *iniquity*, which now is grown
 Almost full ripe, and shall be overthrown
 In thy *appointed time*; but, not till then,
 Nor by the *weapons* or the *hands of men*:
 For, thou hast *markt* them to be saved from
 Destroying, till their *fatal hour* is come.
 And I conceive likewise by what thou hast
 In that *memorial* to the world exprest,
 Thou wilt avenge it, on all, who withstand
 Their *persons*, with a life-destroying-hand,
 Though they are *murdrers*; &, that, this subjection
 Tends to thy glory, and the *Saints* perfection;
 Whereof, some of them, take so little heed,
 That of *precautions* they may have some need.

H 2

This

This hath inclin'd me, conscientiously
 To shun opposing them destructively
 In whom there is a visibility
 Of *Sov'raign Power*, although *tyrannical* ;
 Untill that some way, it grow doubtful shall
 To whom it appertains ; as, here of late, (state
 When it was thought, thou didst that *power* tran-
 To other hands, and when he, who bereft
 Them thereof, to an *Anarchy*, us left. (ver
 And, thou, who knowst my heart, knowst I did ne-
 To pull down, or to set up *Thrones* endeavor :
 But, only, to preserve the *common peace*,
 Complide with that, which did the *Throne possesse*,
 Till thou restor'dst him, who was driv'n hence,
 And, to whom, true, I have been ever since.

Now, also, to preserve, still, as I ought,
 That *peace*, whose preservation, I then sought ;
 I do implore thee, on behalf of him
 Who wears this day, the *Supream Diadem*,
 That, from those *evil Counsellors*, he may
 Deliver'd be, who do, or shall assay,
 To bring him to a wilful resolution,
 Of being partner in that *persecution*
 Which they intend : And, that, in all temptations
 (And maugre all severest provocations)
 Thy *Saints*, may be preserved from contriving
 And acting, what may tend to the depriving
 Them of their *lives* or *power*, who e're they be,
 In whom that *Power* shall be confer'd by thee.
 And grace vouchsafe them, alwayes to persist
 In that *obedience*, which may manifest
 That, conscientiously they may submit
 To what thou hast ordain'd, or shall permit

For

For their *probation* ; till the *fewd* and War
 'Twixt *Good* and *Evil*, at a period are :
 And, that, upon thy *will* they may attend
 Untill that *Good* and *Evil*, hath an end,
 Which had form us proceeding, and gives place
 To that Eternal GOODNESSE, which IS, WAS
 And SHALL BE, when all *evil* heretofore
 In Being, shall a being have no more.

Meanwhile confer all means, whereby both *they*
 And *he*, may walk on, in a peaceful way.
 Thy *Judgment* to the *King* vouchsafe to give
 That, he, and we in *Righteousness* may live :
 That, *he* may to the Prisoners and the poor,
 Shew *mercy* ; to the wrong'd, their dues restore ;
 And be as kind and merciful to *them* ,
Who are oppress'd, as thou hast been to him :
 That, our *high Mountains* may produce thy peace,
 And *little Hills*, the fruits of Righteousness ;
 For, whether high or low, all shall receive
 Such measure, as to other men they give.
 I know this will be done, even by the drops
 Of *mercy*, which to keep alive my hopes,
 Are in this place, to me derived from
 Thy *Bounty*, to fore-shew, a *shower* will come
 That shall refresh both me, and those, at full,
 Who, at this time, each others case condole.

Be pleas'd to confirm this my belief,
 Redouble still, our Courage, as our Grief
 Shall be augmented : And although among
 Thy *Foes*, our bodies perish in the *throng* ;
 By those *external Judgments*, which we shall
 Occasion to be *Epidemical* ,
 Inflict them, rather then permit thy *Name*
 To be expos'd to reproachful shame,

H 3

By

By suffering *wickedness* with proud despight,
 To violate thy *Justice* in thy sight ;
 Or, wantonize with *grace*, till it becomes
 The saddest of all *Temporary dooms* :
 For, *common myseries* less grievous are
 Unto thy *Saints*, though they in them have share,
 Then all their *private sufferings*, when they see
 Their insolence who sleighted them and thee,
 So winked at, as if thou either wouldst not,
 Avenge thy self upon them, or else could not.
 Thy *Souldiers* will be pleas'd amid thy foes
 To die, e're any honor thou shouldst lose,
 Since *death* by them, needs never to be fear'd,
 Who know with what *life*, thou wilt them reward.
 Let *Dagons* temple then, be overthrown
 Though *Sampson* die, in pulling of it down :
 For, all thy *Souldiers*, seek their glorifying
 In *conquering*, although it be by dying.
 Our *General*, in person, led the *Van*
That way, when he his glorious Conquest wan,
 Bereft *Death* of his deadly sting, thereby,
 And, over *Hell*, triumphed gloriously.

Preserve those, in thy *Truth* by *Faith* and *Love*,
 Whom thou shalt please in these last times to
 By *fiery tryals* : So, what e're wind blows, (prove
 Whether, it rains or shines, or hails or snows ;
 Whether thou shak'st the *heavens* or the *earth*,
 Or both ; whether, *War*, *Pestilence*, or *Dearth*
 Shall visite this depraved Generation,
 Thine, shall be free from inward pertubation,
 And sing, a blessed *Requiem* to their soul,
 When their *Oppressors* gnash their teeth and howl.

To that *Salvation* which thou dost design
 For thy *Elect*, preserve thou, *me* and *mine* ;

And

And, in our several *passages* thereto,
 Whether, the way in which we are to go
 Be either rough or smooth, or short or long,
 Keep us content; and let our *Faith* be strong
 Although the *flesh* is weak. Let our *Afflictions*
 And, our *prosperities*, with benedictions
 So sanctified be throughout our dayes,
 That, thou mayst in our *lives & deaths* have praise
 A large Petition (whereof now bereft)
 Before thy face, long since ingroft I left,
 Whereby, I thee besought to this effect,
 For my *Posterity*; and to direct
 And keep them in thy ways: LORD, though to me
 The *words* are lost, they are not so to thee;
 My *spoilers*, cannot hide them from thine eyes,
 Nor wilt thou, my *Requests* therein despise.

Remember those, by whom we have been fed,
 When we were by the world depriv'd of bread.
 Vouchsafe thou, for their Charitableness,
 They, never want a *Friend* in their distress;
 Or *comforts*, when on their *sick beds* they lie,
 Or, *Freedom*, though on outward bands they die:
 Mind them, when I of them forgetful grow;
 Know them, though I their *persons* may not know;
 Their *Alms-deeds*, which they labour to conceal,
 Let thy *Son*, before all the world reveal;
 And, what for *me* or *mine*, in these my prayers,
 I have desired, grant to *them* and *theirs*.

My *Foes* have some way been my Benefactors,
 (Though, therein, they against their wills were A-
 For, that, which to afflict me they design, (ctors)
 Adds more to their vexation, then to mine; (med,
 And, that, whereby, they thought me to have har-
 Against all future mischiefs, me hath armed.

In

In which respect, without dissimulations,
 They, are to me, an object of compassion,
 And, I beseech thee, so their hearts to turn
 That, for their sins, they heartily may mourn.
 To operate in them a preparation,
 To prosecute the means of their salvation,
 Their, too much *loving of themselves* abate,
 Which hath inclin'd them other men to hate,
 And more to punish them, who reprehend,
 Their sins, then those, who, against thee offend.
 Bereave them of that *wealth*, in which they trust,
 And spend, in giving fewel to their lust;
 That *Power exorbitant*, make to be less,
 Which doth but *Pride*, and *Tyranny* increase;
 Lest they may make themselves the slaves of *sin*,
 And to be *Devils*, who might Gods have been.
 Forgive them their offences against thee,
 When for them, truly penitent they be:
 For, all their wrongs to me I can forgive
 As I from thee forgiveness would receive.
 This *Charity of mine* to them, is *thine*;
 Thou, thereunto my heart dost now incline;
 Then, surely, if thou hast a love for those
 Who hate thee, yea whilst they continue Foes,
 Thou wilt on them bestow all I can crave,
 If they condemn not, that which they might have.
 And, who, can then, be hopeles of thy Grace,
 Who, in true *faith*, and *love* shall seek thy face?
 Oh hear me, in what to their welfare tends,
 For all in general, both *Foes* and *Friends*,
 (To whom, *Christs* ransom shall not bounded be,
 More by their *own fault*, then by thy *Decree*;
 And, who against *themselves*, shut not that *Gate*
 Which thou to all *Mankind*, hast open set.)

Make

Make us true *Lovers*, as we ought to be,
 And, we shall be beloved still of thee.
 Incline us charitably to regard
 The *poor mans* prayers, and ours shall be heard.
 Make us *upright*, and then shall rich and poor,
 More advantageous be then heretofore
 Unto themselves ; and they who hate each other,
 Shall love, and live in amity together.
 None, then, shall make a *prayer*, to enjoy
 In *private*, what weal-*publick*, may destroy,
 But, all our suits, (as in destructive Rains
 Or *Droughts*) shall be prefer'd for what pertains
 Unto the *common good* ; and very many
 Be benefitted, without harm to any.
 I shall, moreover, be permitted then,
 To do thee service with my *Tongue* and *Pen*,
 And, thou, with other *blessings*, wilt send hither
 What I now pray for, *seasonable weather*.

LORD ! should these *meditations* be despis'd,
 Or, (as some have been lately) here surpriz'd,
 And smother'd ; I beseech thee, let them not
 By thee, be dis-regarded or forgot ;
 Nor that, which yet remains to be exprest,
 Be stifled any longer in my breast :
 For, that, hath been more torment to my *mind*,
 Then to my *Body*, to be here confin'd.
 But, each *branch* only grant of these *Requests*
 As with thine own good pleasure best consists ;
 And, that in chief, which hath preferred been
 To work in us, Repentance of all sin ;
 Lest else, when from one *Judgment* we are freed,
 Another, and another still succeed,
 Till e're from all our fears, thou us deliver,
 We feel the *sharpest arrows* in thy Quiver.

I

Though

*Though all alone, the world hath shut me here,
 And, from her self, exil'd me, as it were,
 She, being part of that great Work Divine,
 In which there is aswel a share of mine
 As hers : (And, though no sense she seems to have
 Of what I suffer in this living Grave ;)
 I have a Fellow-feeling of her fears,
 As by these private musings it appears,
 Which often, heretofore I have exprest,
 On her behalf, and now, by this Request ;
 Which GOD (I know) for his own sake hath heard,
 Although my prayer merits no regard.*

*The last great Rainy-day, I first begun
 These Meditations ; and, e're they were done,
 The Clouds were blown away, the Sun appear'd,
 The face of heaven was from thick vapours clear'd,
 And, he, who lately mustred them together,
 Continues, yet, a seasonable weather
 That will renew the hopes (if it holds on)
 Which this year promised, when it begun.
 For, (to the blessed name of GOD be praise)
 The earth begins her face again to raise,
 Out of her watry bed, chear'd by those Rayes
 Whose absence, made her many weeks of days
 Sit melancholly, and aside to throw,
 Those dressings, wherewith she is trimmed now.*

*This, doth to me, appear to be a sign
 That, to compassion, GOD doth still incline,
 And, will, once more, make proof what Reformation
 Shall be endeavour'd after this probation.
 Oh ! in some measure, let this grace effect
 That, which he justly, may from us expect,
 Lest worse befall : For, GOD will not be mockt ;
 The doors of heaven, are not yet so fast lockt,*

But,

*But, that, he suddainly may send again,
Not only such another waſting rain,
(Or in the ſtead thereof a ſcorching Drouth
And make the tongue, cleave to the parched mouth,)
But Fire and Brimſtone too, if he ſo pleaſe ;
Whereas, now, whiſt his mercy doth appeaſe
His wrath, a little hearty penitence,
Improv'd, may keep ſome other Plague from hence,
And, for one ſin that truly is repented,
Three may removed be, or elſe prevented.*

Meditated and compoſed
during the Authors cloſe
Confinement in the *Tower*,
July. 1663.

Pſalm 107 8.

*Oh! that men would praiſe the Lord for his goodneſs,
and for his wondrous works to the Children of men.*

The whole *Pſalm* is very pertinent to ſtir up
to a due conſideration and praſtiſe of this duty.

June 15. 1665.

A
PRECAUTION
Relating to the time present.

Two years are past, since what precedes was writ
When here, *Excessive Rains* occasion'd it.
The *present Droughth*, now makes us as much fear,
A *Dearth* may probably conclude this year :
For want of *timely moisture*, in the spring,
Hath in the Bud, nipt many a growing thing ;
And that *Defect* continuing to this day,
Starves herbs, and turns the standing grafs to hay.
The *Winter corn*, as yet, prick up their ears ;
But, to decay, the *Summer Crop* appears ;
And both (if GOD prevent not) may consume
Before our usual *harvest time* is come.

As, when to cure, or give their *Patients* ease,
(Who long have suffred by a strong Disease)
A good *Physitian* first applies for cures
His best known helps in such *distempratures*,
That failing, tries another ; and that done,
Doth then, through ev'ry course of Physick run,
Repeats it often too ; and as *Events*
Occasion it, makes new *Experiments* :
Ev'n so, hath GOD proceeded with this *Nation*,
To bring us to a timely *Reformation* ;
Yet, our habitual wickedness is such,
That, nothing works upon us very much,

Except

Except it be the quite contrary way :
 For, when we should *Repent*, and *Fast* and *Pray*,
 We *Feast* and *Triumph* : when we should release
 The *Prisoner*, we the *Freeman* do oppress.
 When we the *poor* and needy should relieve,
 The *Rich* we begger, and the *poor* we grieve.
 When *Princes* should put mourning Garments on,
 Each *Vassal* is arrayed like a *Don*.
 The *meanest* Pinnaces weare Silken Sailes,
 And like the *Peacock* spread their gaudy Tailles.
 Yea, in the steed of due *humiliations*,
 In *publick* , here are *publick provocations*,
 Still multiplied quite throughout the land,
 Ev'n whilst we lie beneath GOD's heavy hand,
 And manifestly see, both ev'ry *blessing*
 Withdrawing, and *Plagues* ev'ry day increasing.

He therefore, justly may, if so he pleases,
 Do, like *Physitians*, when they find *Diseases*
 To, be incurable. They then permit,
 Such *Patients* to take what course they think fit ;
 Leave them to any *Emperick*, who will
 Pretend to that wherein he hath no skill ;
 Send them to *Epsom*, or the *Tunbridge water*,
 Or, that at *Lewsham* (to which tis no matter)
 Or to that *Country Air*, where first they drew
 Their breaths, to try what thereon will ensue.
 Thither, if GOD sends after them a *Blessing*,
 Tis more then they deserve, and worth confessing :
 For, tis of his *meer Grace* ; And, this, sometimes
 He doth vouchsafe ere men repent their Crimes.
 Such *mercies* none can sound, much less expresse ;
 For they are infinitely fathomless.
 And, if they work not, in a timely day,
 GOD's *will be done*, is all, that I dare pray.



The *Authors* Epitaph.

Composed by *himself*, upon a *Common fame*
Of his being dead and buried. It hath a short
Preface prefixed, and an *Epilogue* added after
it, for a *Copartment* to set it off.

The Preface.

Rumors of things that *shall be*, are begun
Sometimes, before they *actually* are done,
That, we thereby *forewarned*, may prepare
To entertain them, when in *Act* they are ;
And, *four times*, at the least, (though yet I am
Surviving it) my death hath been by *Fame*
Divulged so, that some, no credit give
To those men who affirm that I yet live.

At this time also, a *Report* doth goe
That, I was lately dead and buried too :
Perhaps, not without being fore-design'd
That I, in *prison* might be hunger-pin'd :
For, having nothing left, that was mine own,
Or ought allow'd, save what should be bestown,
By their compassion, who have me preserved
From being in my *close Confinement* starved,
I might have dy'd indeed, through want of *bread*,
Had all my *Friends* believed me to be *dead*.

It

It may have likewise, an *Ill Consequent*,
 If, I shall be releast ; which, to prevent
 I have compos'd this following Epitaph,
 Thus *Prefaced*, with this short *Paragraph*,
 And, sent it to my *Friends*, that, they may know
 I live, and live in hope, that what I owe
 To them, repaid (in life or death) shall be,
 By GOD, although, not probably by me.
 That, also, what this *Epitaph* expresseth
 May mind me of my duty, till life ceaseth ;
 And, be by others, with some profit read,
 Both whilst, that I am *living*, and when *dead*.

The Epitaph.

By way of Epitaph, thus sed
 George Whither, *when Fame voic'd him dead*.

IF, I did scape the *dooms* of those ,
 Whose heads and limbs, fed *Rats* and *Crows*,
 (And, was not thrown into the *fire*
 Or *water*, when breath did exspire)
 Then, here, (or somewhere else) my *Bones*,
 Lie raked up, with *Earth* and *Stones*.

Their *burial place*, you shall do well
 To learn from those men who can tell,
 And in what mode inter'd they were ;
 For, I do neither *know nor care*,
 Or, what was either *sung*, or *said*,
 By others, when I there was laid ;
 Nor any whit, suspicious am
 That, they shall be expos'd to shame

Nor

Nor fear I troubling of their rest,
 By those who *living men* molest,
 Because, how e're the world shall please
 To use them, they shall be at ease,
 When that, which her despight intends
 To me, shall ceaze on her own friends ;
 As it besel to some, of late,
 If that be true, which *fame* doth prate.

My *Life* was nor too long, nor short,
 Nor, without *Good* and *Ill Report* ;
 And, profited, as many waies
 I was by *Scandals*, as by *praise*.
 Great *foes* I had, and very many,
Friends too, a few, as kinde as any,
 And, seldome felt their *earthly hell*,
 Who love, and are not lov'd as well :
 For, that, whereof they had sharp *sense*,
 I knew, but, by intelligence.

A *Wife* I had, as fit for me
 As any one a live could be ;
 Yea, as if, GOD, out of each other
 Had made us, to be joyn'd together.
 And, whilst she *lives*, what ere is fed
 Of my *Death*, I am but *half dead*.

Beside the Issue of my *Brain*,
 I had *six children*, whereof *twain*
 Did live, when we divided were,
 And, I, *alive was buried here*.
 When, *Portions*, I had none to give
 God gave them (as I, did believe
 He would) a means, whereby to live :
 Which is here mention'd, to this end,
 That others, may on him depend.

I priz'd no *Honours*, bought or sold,
 Nor wish'd for *youth*, when I was *old*,
 But, what each *Age*, *Place*, and *Degree*,
 Might best become, best pleas'd me.
 I coveted nor *Ease*, nor *Wealth*
 (No, not enjoyment of my *health*)
 Ought further, then it had relation
 To GODs *praise*; and my *Souls Salvation*.
 When I seem'd *rich*, I wanted more
 Then e're I did when deemed *poor* ;
 And, when in *Body*, most confin'd,
 Enjoy'd most freedom in my *mind*.
 I was not *Factionous* or *Seditious* ,
 Though thereof, many were *Suspicious*,
 Because, I humor'd not the times,
 In *Follies*, and destructive crimes.

In things, that *Good* or *Evil* were,
 I had abundantly my share ;
 And, never wish'd to change my *Lot*
 For what another man had got,
 Or, that, in any *time* or *place*,
 My *Birth* had been, save where it was.
 So *wise* I was not to be *mad*
 Though much *oppress'd* ; or, to be sad
 When my *Relations* did conceive
 I had exceeding Cause to grieve :
 For, GOD, in season, still supplide
 Those needful things the world denide,
 Disposing ev'ry thing, so well
 To my content, what ere befel,
 That, thankful praise to him was due ;
 And, will be, for what shall ensue.

I sold not *Honesty*, to buy
 A formal Garbe of *Sanctity* ;

K

Nor

Nor to hate any was inclin'd
 Because, they were not of my mind ;
 Nor fear'd to publish *Truths* in season,
 Though termed *Hereſie* or *Treaſon*,
 But, ſpake, what I conceiv'd might tend
 To benefit both foe and friend ;
 And, if in *Love*, they ſeem'd ſincere,
 With their *Infirmities*, could bear.
 I *practis'd* what I did *believe*,
 And pinned upon no mans ſleeve,
 My *Faith* or *Conſcience* ; for, ther's none
 Judgd, by what other men have done.

My *ſins* were great, and numerous grown ;
 My *Righteouſneſs*, was not mine own,
 Yet, more prevail'd by *Grace divine*,
 Then if it had been wholly *mine*.
 I *loved* all men, *feared* none
 Except *my ſelf*, and GOD alone ;
 And, when I knew him, did not make
 Eſteem of ought, but for his ſake.
 On him, in life time depended,
 By Death are all my troubles ended,
 And, I ſhall live again, ev'n here,
 When my *Redeemer*, doth appear,
 Which (by what I have ſeen and heard)
 I know, will not be long defer'd ;
 Nor that *Raign*, here on Earth, among
 His *Saints*, which they have look'd for long.
 But, that, which we ſhall then behold,
 May better be *believ'd* then *told* ;
 Because, we may preſume as well
 To put the *Sea* into a *ſhell*,
 As to demonſtrate, unto men,
 Of fleſh and blood, what will be then.

Nor

Nor oft, nor much desire had I,
Long time to live, or soon to die ;
But, did the *work* I had to do,
As I enabled was thereto ;
Then, whether it seem'd *Good* or *Ill*,
Left *that*, and *all things*, to Gods *will* ;
And, when this *mind* is not in me,
That, I am *dead*, assured be.

Do *Reader*, what I have well done ;
What I have err'd in, learn to shun ;
And, when I must no more appear,
Let this, be thy *Remembrancer*.

The Epilogue.

THIS, I perceive will take up too much Room,
Within a *Church*, or, on a *Chappel Tombe* ;
And, peradventure, need a larger *Stone*
Then my estate will buy to write it on :
Ile therefore, let it wander on betwixt
The two *Poles*, till it finds where to be fixt :
For, though it seems brought forth before the
It may, whilst it continues in this *Clime*, (time,
Some way advantage me, by bringing that
Into my minde, which I might else forget,
That, Whilst I live, I might conform thereto
So far forth, as I am oblig'd to do.

Moreover, I shall know, (when this is read)
What will be said of me when I am *dead* ;
Which, that man cannot hear, who shall not have
An *Epitaph*, till he is in his *Grave*.

K 2

Some

Some part thereof, may likewise useful seem
 To others, who my words, now difesteem :
 For, through the spacious earth, I know not ought,
 That is, or may be *said*, or *done*, or *thought* ,
 But, hath a tendance, if we heed it will,
 Either to what is *good* or what is *ill* :
 A *Single haire*, or *fluttring of a Bird*,
 May providentially, sometimes afford
Hints, or *precautions*, to incline us, to
 What we ought to *Observe*, *beleive*, or *do*.

This, also will be, as it were, to some
 A *Messenger*, who from the *dead is come*,
 To Preach what is agreeable to *Reason*,
 (Although it be a *Preachment* out of season)
 But, now, both *dead and living* Preachers too,
 Are fleighted, whatsoe're they say or do.
 And, if such *Predicants* found no regard,
 Where *Moses* and the *Prophets* were not heard,
 What, probably, from those can be expected
 Who *Christ* and his *Apostles*, have neglected ?
 Yet, from dead Letters, and from men deceast
 There comes (from what in lifetime they exprest)
 A voice sometimes, to which men will incline,
 A willing ear ; and so, there will from *mine*.

A

A Petitionary Meditation on the behalf of
F. S. The Authors much Honoured and
Charitable, Friend then visited by a *Lan-*
guishing Sickness.

*In my contemplatings, VERSE, is to me
What DAVID's Harp, to him, was wont to be ;
And, (on occasions offered) unto GOD)
I, often, make Addresses, in this mode.*

L ORD, thou didst raise me *friends*, when few or
LI had, whom I could much depend upon ; (none
And, none of those, had they not first been thine,
Could possibly have been a Friend of mine,
In such a manner, or at such a time
As when thy kindness did appear in them :
For, such Respectiveness, to men that are
In my case, is at this time, very rare.
Thereby, they worthily therefore, are grown
More precious for thy sake, then for their own ;
And, me to them it binds, in Bonds more strong,
Then if their *frindship*, from themselves had sprung.

My GOD, to thee, for one of those by whom
Thou hast refreshed me I now am come
To offer what my poverty affords ;
Which (though it be no more then hearty *words*)
Be pleased to accept, for those *proceeds*,
That were extended unto me in *deeds* ;
And, thereunto, vouchsafe thou to impute
That *vigour*, which I cannot contribute ;
Since, there is nothing in my best *oblation*,
Which of it self, can merit acceptance.

K 3

On

On his behalf, whom thou to me hast given,
 I, here on *earth*, Petition thee in *heaven*,
 (Not for our own deserts, but for his sake,
 Who did for all *mankind* atonement make)
 That (if it shall be pleasing unto thee)
 His crazed *health* may now renewed be,
 And, he continue by thy preservation,
 A faithful servant to this *generation*,
 Till he those *works* hath finish'd altogether,
 For which thou principally sentst him hither;
 And, till they who yet want him, less may miss
 His passage from them, to *eternal Bliss*:
 For, *Life*, and all that therewith is bestown,
 He had, as well for their sakes, as his own.

Thy *people* thought themselves oblig'd to plead
 To *Christ* for him, who for them, had but made
 A *Synagogue*: *Elias* thou didst hear
 For, her, by whom, refresh'd his bowels were:
 And, thou hast promised an *easy bed*,
 To them, by whom the *hungry soul* is fed;
 Whereby I am encourag'd, and inclin'd,
 To pray for him; who hath to me been kind,
 With hope, it shall some good product beget
 Both to thy glory, and his benefit.
 For, thou hast to the prayers of the poor,
 An ear as open, now, as heretofore,
 And grantst the humble sutes of faithful men,
 Aswell, as of thy greatest *Prophets*, then.

To thee, I dare not absolutely pray
 For ought, belonging to the *present day*,
 Save what that *patern* warrants, which hath taught
 To whom, for what, and how to pray we ought.
 When therefore LORD, my frailty shall incline
 My will, to what repugnant is to thine,

(Though

(Though I should ask it) let it be deny'd,
 And, wants, according to thy will supply'd.
 The objects, and the subjects, of my *prayers*
 Are positively, nor hopes fears, or dispaire,
 Or paines, or pleasures ; neither joy nor greif ;
 No nor a temporary Death or Life,
 (Though they concern my self) except they fall
 Within the verge of that *Conditionall*
 With which thou bound'st them : For, enough there
 Besides that, *grantable*, unless amisse (is
 We ask it. And soon'st, thou wilt that dispence,
 When *Faith* assaults thee with most violence.
 Such things as thou hast promis'd, we may crave ;
 Such things in their best season, we shall have,
 Though they are oft deferr'd, till we know better
 How, by their use, to make the blessings greater :
 Such things, I dare to ask, and persevere
 In asking them, untill vouchsaf'd they are ;
 And, such things, ile now beg of thee, for him (them
 Whose cause I plead : LORD, therefore grant thou
 Confirm him in that *Love*, whence all things had
 Their *Beings*, when created things were made ;
 And, which at last, will knit up all in *one*
 That was created, when the world begun.
 Contentment give him, with what *change* soere
 Thou shalt be pleas'd to exercise him here.
 Preserve him in the *saving faith* of CHRIST,
 Which will secure the *blessed interest*
 That, he to all men offers ; and to none
 Denieth, who, to lay fast hold thereon
 Not *wilfully*, and *finally* neglects,
 Thou having cur'd his *natural defects*.
 Grant him true *self-denyal* : him befriend,
 With constant perseverance to the end

Of

Of all his *tryals* : Every sin forgive
 Committed in the flesh, whilst he shall live.
 Enable him, whilst he hath time and place,
 To make such an improvement of thy grace
 On him conferred, that, as day by day,
 Sin sprouts up, it may rooted be away.
 In all, whereby the *world*, the *flesh*, or *Devil*
 May him assault, deliver him from evil,
 And all distemperatures, that may begin
 Either from things *without him*, or *within*.
 Let these *Petitions*, for his Consolation
 Be sanctified by CHRIST's Mediation,
 And lie still spread before thee, whilst in life,
 My *Friend* is sensible of *pains* and grief.
 So far forth also, as that, which by me
 Is pray'd for now, shall with thy will agree,
 Let him with *faith*, in our *Redeemers* name
 Both for himself and me, desire the same.
 And (to conclude this *prayer*) let all those
 By whom, thou hast been pleased to dispose,
 Thy manifold *Love-tokens* unto me,
 In all, here prayed for, partakers be
 At ev'ry need ; till thou translatst us thither
 Where, all *thine*, shall with thee, live still together.

Amen.

E R R A T A .

PAge 3 l. 29. read *persecute*. p. 8. l. 31. r. *persever*. p.
 13. l. 15 r. *war* for *fear* p. 17. l. 1. r. *our own* p. 23.
 l. 1. r. *so to* p. 24. l. 4. r. *their fallacies* p. 25. l. 13. r. *har-*
vest time, & p. 40. l. 18. *God praise* p. 46. l. 5. r. *through*,
 & for *Reb.* r. *Rebels* p. 50. l. 10. r. *the*, for *there*. p. 56.
 l. 13. *thee* for *the* p. 58. l. 30. r. *on* for *in*.

F I N I S .

1666.

Vaticinia Poetica.

[HAZLITT, No. 92.]

1001

Journal of the

...

Vaticinia Poetica.

or, rather,

*A FRAGMENT, of some PRESAGES,
long since written, and, also, of some lately
composed; which (though the Beginning,
and later End, be clipt off) are neither
altogether imperfect, nor impertinent,
to these Times;*

But, doe considerably relate to all
CHRISTENDOME in generall, and
particularly to SPAIN, FRANCE,
ROME, ITALIE, VENICE, and to
some other parts of EUROPE, with the
ISLANDS thereof; especially to these
of GREAT-BRITAN.

*Wherein are contained, likewise, some Cautions,
touching them who are called QUAKERS,
and the Nation of the JEWS.*

Sinè Nomine, non sinè Numine.

*Things, past, and present, doe foreshew
Those, which, hereafter, will ensue:
And, Candles, though but of a Rush,
If lighted at that Burning-Bush
Which wasteth not, may that disclose,
Which Star, nor Moon, nor Day-light shows.*

LONDON,

Imprinted, for the year MDCLXVI, to be reckoned
from about the year of our LORD XXXIIII,
and are to be sold by *Edward Blackmore*, at
his Shop in St. Pauls Church yard.

1890年	
1月	1月1日 星期日
2月	2月1日 星期日
3月	3月1日 星期日
4月	4月1日 星期日
5月	5月1日 星期日
6月	6月1日 星期日
7月	7月1日 星期日
8月	8月1日 星期日
9月	9月1日 星期日
10月	10月1日 星期日
11月	11月1日 星期日
12月	12月1日 星期日
1891年	1891年
1月	1月1日 星期日
2月	2月1日 星期日
3月	3月1日 星期日
4月	4月1日 星期日
5月	5月1日 星期日
6月	6月1日 星期日
7月	7月1日 星期日
8月	8月1日 星期日
9月	9月1日 星期日
10月	10月1日 星期日
11月	11月1日 星期日
12月	12月1日 星期日
1892年	1892年
1月	1月1日 星期日
2月	2月1日 星期日
3月	3月1日 星期日
4月	4月1日 星期日
5月	5月1日 星期日
6月	6月1日 星期日
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10月	10月1日 星期日
11月	11月1日 星期日
12月	12月1日 星期日



The Stationer to the
Reader.



These Fragments,
were left at my
Shop, by an un-
known person,
sealed up, and superscribed
to me, with a writing from I
know not whom, containing
these words.

“Stationer, if it stand
“with thy good liking, let
“these Fragments be pub-
“lished; and if thou thy self
“wilt not cause it to be done,
“give it to him that will;

A 3

“and

The Epistle.

*“ and inquire not after the
“ Authour, for, the know-
“ ledge of his name or per-
“ son, is not at this time
“ materiall.*

*I finde nothing therein
expressed, but what in my
judgment conduceth to the
advancement of Piety and
good Life, and therefore ha-
ving fulfilled the VVriters
request, I leave it to thy
perusall and good accepta-
tion.*

Vaticinium



Vaticinium Poeticum :

OR RATHER

A Fragment of some Presages, partly long since, and partly lately written; which (though the Beginning and later End be clipt off) are neither altogether imperfect, nor impertinent, to these times, &c.



*I C, defunt nonnulla *****

*** I did intend

Some *Premonitions*,
forth to send.

But I, in vain, have more then once
Affaid to charm deaf *Loggs* and *Stones*:
And, at this time, If, I should throw
Those *Pearls* to *Swine*, th' event I know.
I, therefore, now resolved am
To wave, what to the seed of *CHAM*,
I purposed; and will speak to those,
To whom my soul more service owes.

Yee *Sonns* of *JAPHET*, who long whiles
Th' European Continent and Isles

A 4

Have

Vaticinia Poetica.

Have now posselt (by grace from him
Who hath, into the Tents of S E M,
Perswaded you) be pleas'd to read,
What follows, with a serious heed :
For, though, perhaps, I scarcely know,
Whether I tell you *Dreams*, or no,
This will be usefull ; and, there may
Be *reall Truths*, in what I say.

According to the numeration
Of *years*, by vulgar computation,
In *sixteen hundred fiftie five*,
The *Roman-Tyrant* will percieve
His *Empire* sinke (begin to fear
His *Fatall Number* draweth neer ;
And, therewith growing faint and sick,
Throughout his *Body-Politick*,
Take swift advisement, how, he may
Procrastinate his *Judgement-Day* ;
And, shall finde means out, to beguile
Himself, and others too, a while :
For, till *six hundred sixty three*,
A *Project* will pursued be,
Wherby, the SAINTS will much be griev'd ;
And, many, doubt what they believ'd.

The *Stratagem* he shall devise,
Will be to cure th' *Antipathies*
Of his *Chief Champions*, that their power
May joyn, the *Faithfull* to devour :
And, he shall prosecute that way
With all the *Force*, and *Craf*, the may :
But, to unsettle the *Pyrene*
Which parts them (and, make *Oile* with *Wine*
Incorporate) less hard will prove
Then that *Obstruction* to remove ;

Because,

Vaticinia Poetica.

Because, th' *Event*, which will be best
For th' *one*, marrs th' *other's* Interest ;
And, them, will, at the last, expose
To *Schisms*, which no *Design*e shall close.

It is apparent, that by *him*
Who claims a *Cath'like Diadem*
(And who, his *Locusts* spreads throughout
The World, to bring that aime about)
His *Rival* will, in little space,
Be undermin'd, in ev'ry place,
If, to that *Peace* he condescends,
Which, his *Friend seeming Foe* intends,
(And, who will prove, at last, much rather
A *Step-fire*, then a *Holy-Father*.

For, then, that Ofspring of the *Woulfe*,
Will, on the *City in the Gulf*,
Great mischiefs bring : Next, by his crafts,
Divide, and break, those *Sheaves*, and *Shafts*,
Through *Europe* ; by whose Leagues, you see,
His *Projects* unsuccessfull be ;
And, by whose *Unity*, that *Flood*
Of G O G and M A G O G, is withstood,
Which, else, long since, had broken in,
And worse then N O A H ' S Deluge bin.

But, *Remedies* may be foreseen,
Which, e're those mischiefs intervene
That are design'd, will fruitless make
Their *Counsell*s ; all their *Engins* break,
And, make the *Pitfall* and the *Snare*
Catch those, who did the same prepare.
For, if the C U P of *Fornications*,
Which hath enchanted *Kings* and *Nations*,
Hath not caroused been so long,
That ; for all CHARMS it grows too strong,

HE

Vaticinia Poetica.

HE, whom they stile, the *Christian King*,
Will, with that NAME, embrace the THING
Relating to it : (Thereby, finde
That, *they*, whose ruine is design'd,
Are his *Chief Strength*) and, then, to those
Unite himself, who shall oppose
The *Whore*, the *Dragon*, and the *Beast*,
Which are, in *three, one Antichrist* :
That, so, the *Kingdome*, and the *Doome*,
Long look'd for (to his joy) may come.
But, those *Occasions*, if he lose,
Which *Providence* will, then, propose,
In his own Bowels, there will breed
A *Gangreve*, whereon will succeed
His *Neighbours Fate* ; and give him, there,
His *Portion*, where his Interests are.

The year, *six hundred sixty six*,
A period, to the *Beast*, will fix,
If numbred from that time, in which
He rose, unto his *highest pitch*.
The next preceding thousand years,
The time of *Sathans Bands*, declare,
Who, when the LORD, of life, was slain
(And, *Rome* did to her height attain)
Restrained was, from bringing in
The MAN, and MYSTERY, of *Sin*,
For so long space (though, in the dark,
It, sooner, did begin, to work)
But, when that *set time*, was expir'd,
The *Birth* was born, which, he desir'd ;
Ev'n, that *Impostor*, which hath, here,
Now reign'd above *six hundred yeere*,
Since he got loose ; whose *chain*, did last
Untill the *thousandth year* was past.

Both

Vaticinia Poetica.

Both these *two summs*, in *one*, contain
The *joint*, and the *divided Reign*,
Of bloody ROME, from her *Declension*,
And ANTICHRIST'S, from his *Ascention*
Into GOD'S *Throne*: And, both their *Falls*
Are shewn, in their own *Numeralls*,
Without a wrested valuation,
Without disordred computation,
And, without *adding*, or *omission*,
A *doubling*, or a *transposition*,
Of any LETTER. So, (by that
Accompt, whereby our Deeds we date)
About *One thousand thirty four*,
The *Beast* did, first, receive his *Pow'r*;
And, lose it shall, upon, or neer,
The *thousandth and seven hundredth yeer*:
Which makes, since first he took his *Seat*,
Six hundred sixtie six, compleat;
And, is the *sum*, which doth contain,
The, whole, continuance of his *Reign*.

Let those, that can receive it, heed
This *Mystery*, and, give it creed,
As it shall merit; for, to you,
Though it may seem as vain, as new,
It will not prove, to be so sleight,
Or, such a *whimsicall Conceit*,
As those, which *groundless Fancy* frames
From *Titles*, *Attributes*, or *Names*;
And, whereof, *Wit* makes *Antichrists*,
When, and of whomsoe're, it lifts.

E're that day comes, you will behold
Such *Changes*, as no Age, of old,
Did ever see; and, year by year,
Strange Novelties will still appear;

Some

Vaticinia Poetica.

Some mixt, and of a *various make* ;
Medlies, composd of white and black,
Of truth, and falshood, wit, and folly,
Of sacred things, of things unholy ;
And, some so plausible contriv'd
(With paint, and shadows unperceiv'd)
As would (if possible) beguile
Th' *Elect* : yea, they shall for a while,
Make many slip. Yet, these, must come
And (though offensive unto some)
Shall, at the last, *Expedients* be,
To make *Dissenters*, more agree.

There is, already, spreading forth
A *Generation*, from the *North*,
East, West, and Southward, who profess
Simplicity, and *holiness*,
Not much to be reprov'd : if, on
The *Rightside*, them you look upon ;
Nor well to be allow'd, if, they
Intend, what some among them say :
For, if the truth of them be fam'd,
They, are our *Levellers*, new nam'd ;
Or, els, th' old *Cynicks*, in a mode
Newly disguis'd, are come abroad,
To personate, in her excess,
Pride, with a shew of *lowliness*.
For, he that's proud, (and cannot be
By other means, so great, as he
That is the *greatest*) may with these,
As proudly, as *Diogenes*,
The Pomp of greatest men deride,
And, tread on *Alexanders* pride ;
yet, in their fullen *Cynick way*,
Be twice as proud, perhaps, as they.

But

Vaticinia Poetica.

But my intent is to declare,
What they may be ; not what they are.

Their *goings out*, are not with force,
Either of *armed Foot*, or *Horse*,
Neither with *Multitude*, or *Power*
Externall ; but, by *three* or *four*,
Or *two* at once : Who, taking on
A Garb and speech, which few or none
Allow of (save themselves) neglect
All those expressions of *respect*,
Which are in use, to represent
A *personall distinguishment*,
Whether it in relation be
To *Wealth*, *Age*, *Office*, or *Degree*.

For this austerenefs, the *Precise*
Dislike them ; them, the *Rich* despise ;
The *Proud*, their manners doe deride,
As not complying with their pride ;
The *Covetous*, they much displease,
And, all that love luxurious ease ;
Which, doth beget them many foes,
Reproach, Imprisonments, and blowes :
Yet, Patiently they doe proceed,
As if they did nor greatly heed
Nor minde it : And, proceed they will
Their *Work*, and Errand to fullfill :
Wherein, the Best, may witness beare
Against the world (yea, and I fear
Against *themselves*) if well they heed
What *admonitions* they doe need.
And, when that they have walk'd their *Round*,
And stood their *time*, it will be found,
That, though some, under their disguise
Spread *scandals*, and preach *blasphemies*,
Which

Vaticinia Poetica.

Which, for a while, obstruct those ends,
That, *Providence*, by them, intends)
It will, to Prudent men, appear,
That, *signes*, unto this Age, they are,
Of Things, which will, hereafter, more
Consider'd be, then heretofore;
As were some *Actions*, which, of old,
The World did, with contempt, behold,
When, they gave true signification,
Of what befell that *Generation*.
And, though that some, of these, assay,
To take the wholesome *Rules* away,
Of *Faith*, and *Life*, in hope to finde
CHRIST, formed in their *selfish minde*,
Without the WORD; A *Fierie-triall*
Will give, at last, a flat deniall,
To their false hopes; Their *own Work* burn,
To nothing; Make them back return,
To *Truths Foundation*; Or, else, leave them
To those *Delusions*, which deceive them.

Wait, therefore, on each *Dispensation*,
With Christian meekness, moderation,
And charity: For, *Time*, will show
Whether, they be of GOD, or no;
How much of their *designe*, is evill;
How much of *self*, or, of the *Devill*:
And, men, thus tempred, shall not need
To fear th' *Events*, that will succeed,
Till they are greater haters grown,
Of these mens faults, then of their *own*.

Lights, from obscurity, will blaze,
Of other kinds; which, though they'le cause
Divisions, (and imperfect be,)
Will help *Times future*, how to see

Some

Vaticinia Poetica.

Some *Truths*, conceal'd ; and, lead the fight,
Gradatim, to the noblest *Light* ;
If, of those *false Gleams*, men beware,
Which, will, by *Flashes*, here and there,
Break out, among them. Some, are such,
As neither help, nor hinder, much ;
But, are like those, which, many think,
They doe behold, when *hard they wink* ;
Or, like to those we view, sometime,
Glare out of *rotten wood*, or *slime*.

Some, like nocturnall *wandring Fires*,
(Which lead men into *Pits* and *Mires*)
Will oft appear ; and, may doe harm :
But, we, against them, have a *Charm* ;
And, they, who will, well know them may ;
For, they appear not, in the *day* ;
And, if men heed it, they shall finde
Such, alwaies, leave a *stinke* behinde.

The time, now, seemeth neer, likewise,
When, they, on whom CAIN'S curse yet lies,
Will make some *Trialls*, how they may,
To their long-failing hopes, make way.
For, now, that *Ev'ning* draweth on,
Wherein, they to and fro, shall run,
Like *Doggs*, about the *CITIE* wall,
(As was foretold) and grin, and bawle,
Because, they have no *Revelation*,
To satisfie their expectation :
And, GOD, to pass, is bringing, now,
A *nobler Work*, (for ought we know)
Then they design : And, some of them,
Will fit, for that *Jerusalem*
They look not after : Yea, perchance,
What they would marre, they shall advance
And,

Vaticinia Poetica.

And, when a *carnall rest* is fought,
Finde that, to which they should be brought.

For, (though they are disperst among
The *Nations*, and have wandred long
In much contempt) preserv'd they were
For somewhat, which, *time* will declare
When that day comes. Perhaps, those things,
Which *David*, in their *person* sings,
Of their *undated desolation*,
Will bring them to consideration,
That, all their *Tokens* are bereft ;
That, they have not one *Prophet* left ;
Nor any *Prophecies*, that give
Assurance, of what they believe ;
Or *promise*, that, G O D, will restore
Their *Nation*, as oft, heretofore,
When they had sinn'd : And, that, the *crime*,
For which they suffer so long time,
Is, some *fault*, of a deeper die,
Then either their *Idolatrie*,
Or, all their ancient Crimes : yea, that
The *Sin* which makes them desolate,
Must be the *sale*, and *crucifying*
Of *him*, who, for their ransome dying,
Foretold the *Plague*, in which is neer
Compleated *sixteen hundred yeer* ;
And, wherein, they shall still abide,
Till they *confesse* whom, they denide.
For, though their *Law*, they never better
Observ'd, according to the *Letter*,
Then they have done, since him they kild,
By whom, alone, it was fulfild ;
Their *legall service*, to their Curse
Still adds, and daily makes it worse.

Yet

Vaticinia Poetica.

Yet, some, may, under this *Rejection*,
Be *Objects*, of divine *Election*,
(As I beleeve) And, who can tell
When, G O D, shall pleased be, to seal
Twelve times twelve thousands, of the Race
Of *Isr'el*, by a stamp of *Grace* ?
(And, when to make up, he shall please,
The *Gentiles fulness*) but, that these
Shall mustred be, and called thither,
Where those, *Elect*, must meet together ;
Who are to act that *finall doome*,
Which, on his *greatest Foe*, must come ?
(And, who can tell, but, that by those,
At whose *rejection*, we were chose,
To witness against their offence,
(And, whose preserving, ever since,
Confirms our *Faith*) may usefull prove,
To set forth his impartiall love,
Who suffers all, aside to goe,
That, he, to all, might mercy show ?
If so ; he's blest, whom, G O D, then makes
So wise, that, neither he partakes
In their, deserv'd, *Infatuation*,
Nor doth obstruct their *Restauration*.

Some, seem to fear, that, if the *Jews*,
(And, others too) who may abuse,
That Liberty, should, in this *Nation*,
Obtain, their wish'd for, *tolleration*,
They, peradventure, thereby might
Eradicate the *Truth*, outright ;
And, surely, whosoe're intends,
That *Freedome*, for sinister ends,
(Or, without *Cautions*, would thereby
Infringe his own security :

B

But,

Vaticinia Poetica.

But, *Truth's* prevailing, none needs doubt,
Where she hath Rome to fight it out ;
For, most refin'd and strong, she grows,
When she is hem'd about with Foes.

No thought (much less a Resolution)
Have I, to force, by persecution,
Religious duties : yet, I may,
Both justly think, and safely say,
That, if *Exile*, and *Forfeits* too,
On him, with us, who should forgoe
His *Christian Faith*, imposed were,
Those *Penalties*, were not severe.
For, if the *way*, which he then chuses,
Be safer, then what he refuses,
He buyes it, at an easie Rate,
With less of *Country*, and *Estate* ;
And, if he changeth *Good* for *Bad*,
He, justly, forfeits all he had.

Were that *Provision* made ; not many
Would, on those terms, be *Jews*, if any.
But, neither *Jews*, nor *Turks*, are worse
Then *Hypocrites* : No greater Curse
Can their admission, hither, bring,
Then doth, from their Contagion, spring,
Who, to be *Christians*, doe profess ;
And, are, in manners, nothing less.

Whose, is the greater *Blasphemie* ?
His, who denies CHRIST'S *Deitie*,
Or *Incarnation*, with his tongue,
And, doth him some despitefull wrong,
Externally ? (meerly, perchance,
Through blindness, and, through ignorance ;)
Or, rather his, whose *heart* denieth
Him, with whom he, in *words*, complieth ?
What

Vaticinia Poetica.

What *Heathens, Jews, or Turks*, can be
So pestilentiall, as is he (place ?
Who, preacheth CHRIST, from place to
Who, boasteth of his *saving Grace*?
Who, doth profess him, to be good?
Who, hath his Raiment, and his food
By that Profession? Who, doth praise
His Love, his Precepts, and his Waies,
Yet, in his life, himself doth shew
Worse then a *Pagan, Turk, or Jew*?

Beleeve it; till reform'd we are
In *Manners*, we might, rather, fear
The *Jews* admission, will our shame
Much more illustrate, and our blame,
Then harm us otherwayes; or, more
Obdure their hearts, then heretofore,
But, that, a *Pow'r*, above men fits,
Which, out of *Darknes, Light* begets.

Most *Christian Nations*, doe pretend,
To seek their *Weal*; and, to that end,
Make daylie *prayers*: (yea, some, too,
This duty, with sincereness, doe)
But, he's an *Hypocrite*, who sayes,
That, he, for their Conversion prayes,
Yet, thereunto, no means affords,
Save, only, formall, empty, words.

More then most *Nations*, we are thought,
Their *Restauration* to have sought.
They, also, thereof, notice take,
Yet, when they come, a proof to make,
Of our sincerity; Lo, we
Grow fearfull, what th' events may be.
But, in due season, GOD, I trust,
Will render us, as *wise*, and *just*,

B 2

As

Vaticinia Poetica.

As wary ; and, direction give
To *Act*, as well as to *believe*,
What he requires ; lest, we abuse
Our *selves* ; take *Jesuites* for *Jews*,
And *Runagadoes*, from our *Creed*,
To be the ancient *Hebrew-seed* ;
Or, else, shut up our hearts to those,
To whom, our soul more *Mercy* owes :
For, such, as truly are descended
From *Jacob* (though they have offended)
Are to be look'd upon, as men,
Who may be reconcil'd agen.

They, though rejected, are a *Nation*,
Who claim a right in that *Creation*,
Which we possess : At least, to *Live*,
A right, by *Nature*, they receive,
That, ought not to be rendred void,
Lest, *GOD's Fore-purpose* be destroi'd.
He, hath disperst them, here and there,
That, we might not *presume*, but *fear* ;
And, of that *Grace*, be mindfull made,
Which we, by their *Rejection*, had :
But, if all *Countries*, where they be
Should (as they might, as well as wee)
Deny them an *Abiding-place*,
Where should they finde the means of grace ?
Where should they live the life of *Nature*,
The *Birth-right*, of each *living Creature* ?
How, by our *Mercy*, shall they gain
That *Mercy*, which, in words, we fain
To further ? Which way, shall we show
That *Love*, which, unto them, we owe,
For their *Fore-Fathers* sake, by whom
Salvation, unto us, did come ?

Or

Vaticinia Poetica.

Or, how, to them, shall that succeed,
Which, *Providence* hath fore-decreed ?

They, like to CAIN, are mark'd out so,
That, (though abhor'd, where e're they goe)
They are preserv'd ; and have aboard
(Ev'n by the *Common Grace* of GOD)
In sev'ral places, not a few,
For which, they owe no thank to you ;
Nor much to them, with whom they dwell,
Because, their *Souls*, or *Bodies*, weal
Moves little, with their Entertainers,
Save, when, by them, they may be gainers.
But, being neither *Pro*, nor *Con*,
In things, by others, to be done :
My *private judgment* having shown,
I'll leave each *Reader* to his *own*.

GOD's *Works*, with *Clouds*, are vail'd about,
Deep, high, (yea, past our finding out ;
And, many things, he hath to doe,
To make his passage thereunto ;
Which, to unriddle, 'twill be hard,
Because, mysteriously declar'd,
By *Glimerings* only, to our eyes,
Our *Faith*, and *Hope*, to exercise,
Which, else, would fail ; and, to provide
Against the puffings up, of *Pride*.
For, *Revelations*, when most clear,
Of such a *Ghostly nature* are,
(And, that, which should be understood,
By them, is, unto *flesh* and *blood*,
So hardly taught) that, few can see
Their certainty, though true they be.

I cannot speak, what I conceive,
Nor utter that, which I beleieve,

B 3

Yet,

Vaticinia Poetica.

Yet, I conceive, beleeeve, and mark,
Enough to guide me through the *dark*,
Without *despair*: And, my foresight
Discernes, by *Raies*, which give true light,
That, e're G O D's *Work* effect shall take,
He, will, by sev'rall *Changes*, shake
Thrones, *Pow'rs*, and *Scepters*, to break down
Those *Kingdomes*, which oppose his own:
That, likewise, he shall bring to nought
All things, that *humane Wit*, hath taught:
Yea, all that *holinefs*, in which
The *Carnall Gospeller* seems rich;
And, bring a *Generation* in,
Which, all things will, anew, begin
(Save that *Foundation*, which must stand,
Till there is neither Sea, nor Land.)

The *Life*, w^{ch} hath lain hid with C H R I S T,
Shall then, in us, be manifest,
To mortifie, and take away
That life of *Sinne*, which, to this day,
Hath been upheld; Infuse that *Light*,
Which makes a *Day*, without a *Night*;
And, which shall not, as it hath done,
Need either *Star*, or *Moon*, or *Sun*.
Our *Outward*, and our *Inward parts*,
Our *Will*, and *Longings* of our hearts,
It shall renew; renew our *Birth*,
Our *Governments*, the *Heav'ns*, the *Earth*;
Yea, make all new, and, as a *Scrawl*,
Wrap up all old things, in a *Roll*.

In order thereunto, our eies
Have, lately, seen a *Prince* arise,
His entrance making through great *Floods*
Of water; through unlikelyhoods,

And

Vaticinia Poetica.

And *Difficulties*, which no hand,
But his, who made both Sea and Land,
Could have remov'd : And, though his *Foes*,
Doe multiply ; Though, malice grows
Implacable, and many aime,
To turn his Glory into shame ;
He is receiv'd, by other some,
With Love and Honor, as *one* come,
And, sent, by *Providence*, from Heav'n,
To make the *Dales*, and *Mountains*, ev'n ;
To countenance, protect, and shrowd
The *Meek* , and *Righteous* , from the *Proud* ;
Their *Rights* and *Freedoms* , to restore,
To those that were oppress'd, and poor ;
And, *Introductions* to prepare,
For things, which doe not, yet, appear :
And, doubtles, if he shall * * * * *
* * * * *
Hic deest multum.

*More had been said ; but, some begin,
Already, both to jeer, and grin.
That's worse, which was exceeding bad :
They that were foolish, are grown mad :
Truth, is less favoured, then Lies :
To be known honest, or thought wise,
Is dangerous ; and, he best thrives,
Who, no man trusteth, or beleeves ;
And, can, by fals dissembling shows,
Hide that, which he beleeves, or knows :
I see it ; and, am stricken dumb ;
From 'twixt my finger and my thumb,
My Penne is fall'n : 'Tis also Night,
And, I had rather sleep, then write.*

If,

Vaticinia Poetica.

*If, therefore, you desirous grow,
To learn the rest, ask them that know
What others think, and pleased are,
To speak to them, who will not hear:
For, having heard, what will befall
To him, who tells his Mare a tale;
To cool my broth, my breath I'll keep,
And, try to sing my self asleep.*

S O N G .

MY Soul, come listen to my *Charms*:
And, now she rests betwixt mine arms,
Sound out, yee *everlasting Spheres*,
That *Musick*, which no mortall hears:
And, whilst thereto, my *Tongue* forth sings
Those calm, and blessed *Requiems*,
Which, this depraved *World* contemns,
Thy *self*, my *discomposed heart*,
New-tune (in *Consort*) to bear part,
With them, upon her *quav'ring strings*.

Though all things in confusion be;
Though, from corruption none are free,
Why should our *Bowels* yerne, or pant?
What need we fear? What can we want,
Which we, by reason, would enjoy?
No rising, or declining *Star*,
Our *blisse*, can either make, or mar;
No influence, of *Moon* or *Sun*,
Or, ought *omitted*, or *misdone*,
Our *peace*, or *safety*, can destroy.

Look

Vaticinia Poetica.

Look up, to that *bespangled Skie*,
So bright, so spacious, and so high :
A higher *Orbe*, those *Orbes* contains,
Where my *Redeemer*, lives and reigns ;
 To him, by *contemplation*, mount,
By him, *Hopes Anchor*, cast, and weigh ;
On him, by *Faith*, firm holdfast lay ;
 With him, by *Love*, thy self unite ;
 Through him, establish thy delight ;
 And, *of him*, make thy chief account.

Then, from that *height*, thine eyes down cast,
On all things, which on *Earth* are plac't ;
(Ev'n on the bravest of those things,
Which are the pride, and joy of *Kings*)
 And, on those *Bugbears*, which men dread :
And, when thou findest, what they prove,
(How worthless of thy *Fear*, or *Love*)
Thou may'st, with confident repose,
Ly down, alone, where all thy *Foes*,
 Their *Banners*, have against thee spread.

Sleep, then ; for, all, those windes that blow,
And bluster round about thee so,
Into a *calm*, will either turn,
Or, breath away, at last, with scorne,
 And, prove but *puffs*, to be despis'd.
Sleep ; for, those goodly seeming *Gaudes*,
Which thou admired'st, are but *shades*,
That, in a moment, will be gone,
And, worthy, really, of none,
 But, *Fools*, or *Madmen*, to be priz'd.

C

Sleep ;

Vaticinia Poetica.

Sleep ; for, those *earnest Longings*, which
Disturb'd thy *Rest*, are but an *Itch*,
Or, *Dreamings*, that will take their flight,
As soon as Day removes the *Night*,
 Though, much account of them thou mak'st.
Sleep ; for thou neither *feel'st*, nor *hear'st*,
Such *Bears*, or *Lions*, as thou fearst ;
They are but *squeekings* of small *Mice*,
Or, *niblings*, of those *Fleas*, and *Lice*,
 W^{ch}, will fall from thee, when thou wak'st.

And, *you*, who have disturbers bin,
Of *Rest*, without me, or within,
Submit your selves to due controll:
And, when, on my retired *soul*,
 A sweet refreshing *sleep*, shall seize,
I, charge you, by the *Pow'r* of those
Who guard th' *Elected* from their *Foes*,
(On *penalty*, of whatsoe're
The damn'd *Infernall Spirits* fear)
 That, *her*, you *wake not*, till she please.

Give ear, oh, regardfully give ear
What is timelie here expressed relating
 to this Generation.

To

Vaticinia Poetica.

*To fill up the following spare pages, this
Midnight Musing of the Author
is here added.*

(brought ;
LAST *Midnight*, many things to minde were
Amongst w^{ch}, this that follows, came in thought.

Now, most men are in Bed ; and, so am I,
(Employ'd in *Musings*, whil't they sleeping lie)
Why, may not, in our *Graves*, a diff'rence be,
As well as in our *Beds*, 'twixt them, and me,
Which will my *Soul*, in *somewhat*, active keep,
Whil't, in the *Bed of Death*, my *Flesh* doth sleep ?

Since, GOD, made all things *good* ; Why entred in,
Such enemies thereto, as *Death*, and *Sinne* ?
Why, is the *World*, so over-spread with *evill* ?
Why, is there not, a GOD, without a *Devil*,
As in *Eternity*, e're *Time* began ?

Or, wherefore, seeing GOD created Man
In purest, and in perfect *Innocence*,
prevail'd it not, to keep him from offence ?
And, why, so long as *Time* lasts, shall there be
Such *warre*, betwixt the two *Seeds*, as we see ?

Some *Thoughts*, within me, to these *Thoughts* repli'd ;
Th' *Eternal Wisdome*, did this means provide,
To make the *Infiniteness* of his *Nature*,
So farr forth *knowable*, unto his *Creature*,
That it might *love* him, and, enjoy *Communion*
With him, in an unseparable *Union*,
By having reall proofs, in *Time* and *Place*,
Of his eternall *Righteousnes*, and *Grace* :
Which could not be effected, but, by giving
A *reasonable pow'r*, with *Rules of Living*,

C 2

Upon

Vaticinia Poetica.

Upon *Condition*, safe and easie made,
By what, his Mercy, thereunto should add ;
Except, he should have made him to excell
Those *Angells*, that, both stood in *Grace*, and *fell* :
Which, had been, to have made him of a Nature,
So far beyond the Limits of a *Creature*,
That, at the *Moment*, wherein first begun
Mans BEING, he, with GOD, should have been *One*.
Which, was a *Dignitie* (though preordain'd
Eternally) to be, by man, obtain'd
Another way ; whereby, it being known,
What *Attributes* were GOD's, and what his *own*,
The *Love* and *Union*, which, from thence should flow,
Would, to *perfection*, answerable grow.

Betwixt the *supreme Creature*, and his MAKER,
There cannot be a *Mean* ; or, a *Partaker*
In *Supreme Power* ; neither, can there ought
Below the GOD - HEAD, possibly be brought
Into *Existence*, which, a Pow'r can have,
To make it own *self* ; or, it *self* to save
From losing of that *Being* : But, by loving
His *Maker* ; and, by faithfully improving
Those *Talents* he receiv'd : wherein, the GIVER
Hath, also promised to each *Receiver*,
Concurring aid, both to *beleeve*, and *Doe*,
What he requires ; and, will perform it, too,
In ev'ry soul, that swerveth not aside,
Through *selfness*, *malice*, *wilfullness*, or *Pride*.

As had the *Angells*, *Man* had pow'r to chuse
The *Good way*, and the *Evill*, to refuse :
And, had the self same blessed means of *Grace*
Which those *Good Angells* had, that kept their place.
Two disadvantages, alone, he had,
Whereto, no *Angell* was obnoxious made,

FLESH,

Vaticinia Poetica.

FLESH, and a TEMPTER, for which GOD did
To give, to *Mankind*, two Advantages, (please,
Deni'd to Angells ; That is, *Penitence* ;
And, One to satisfy, for their offence :
Who, from his *fall* hath rais'd *Man*, to be greater
Then *Angells* : yea, and to a *State* that's better
Then what he lost ; if he, again, abuse not
His Talents, and *renewed Grace* refuse not.

By making *Man*, and all things, as they were
First made ; And, by his ordering, ev'ry where,
Each Creature, in his Course, according to
Those motions, wherein, naturally, they goe,
The *Justice*, *Love*, and *Wisdom*, doth appear,
Of him that moveth in the highest Sphere.
Thereby he, in some measure, is exprest ;
And, could be no way else, made manifest.

For, as GOD, is, he, fully can of none
Be *known*, or *lov'd*, but of himself alone.
Meer *Sense*, to no mans understanding brings
The Notion of *Intelligible things* ;
Nor, perfectly, all those that come within
Their own *Orbe*, till their knowledg, bought hath bin,
By some *Privation*. By the *Night* we know,
The Comforts of the Day. Our *pains* doe show
What *Ease* and *Pleasures* are ; And, when we shall
Regain the *Reason*, maymed by our *Fall*,
It will, by ev'ry man, be understood,
That, as GOD, at the first, made all things *good*,
His *Providence* did likewise so forecast,
That, ev'ry thing shall turn to *Good*, at last.

Though, *woe* to them, by whom *Offences* come,
They are *Expedients*, and there must be some,
And will be, while the *disagreeing Creature*
Is lab'ring in the *Common Course of Nature*.

C 3

For

Vaticinia Poetica.

For, ev'ry *diffring thing*, conduceth to
That, which their Wise-Disposer means to doe.
Virtues, and *Vices* ; things prophane, and holy ;
Weakness, and Strength; true Wisdom & meer Folly;
Hypocrisie, Sincerenes, Truth, and Lies,
The most abhorred of all Heresies ;
Turks, *Jews*, and *Pagans* ; *Martyrs*, and *Confessors* ;
Ev'n Rebels, Tyrants, Traytors, and Oppressors ;
Yea, and the *Devills* too, shall help complete,
In their despight, the *Work* they would defeat ;
And, as it was, before the World begun,
G O D shall be A L L in A L L, when A L L is done.

Thus, casually, to fill a vacant Rome,
These Midnight Musings into words are come,
Compos'd in haste ; which will (it may be) keep
Some Readers, waking, when they thought to sleep,
To meditate, upon that End and Use,
Whereto, such Thoughts, most properly conduce ;
And, learn, whil'st they amongst Disorders dwell,
To trust in him, who Orders all things well.

I 666.

Three Private Meditations.

[HAZLITT, No. 86.]

1000

THE FIFTH EDITION

BY THE AUTHOR

Three Private

MEDITATIONS,

Which being, for the most
Part, of Publick Concernment,
are therefore Published, by their Author,

G E O . W I T H E R .

The *First*, is, a *Private Thanksgiving*, consisting of *three Hymns*, whereby GOD is magnified for his *Mercy* vouchsafed in the late *Engagement* between the *English* and the *Dutch*, in *June* 1665. Composed after Celebrating the *Publick Thanksgiving* commanded by the *King*.

The *Second*, is a Sacrifice of *Praise & Prayer*, by him offered to Almighty GOD, for his providential respect, to *Him*, his *Wife* and *Children*, during his Imprisonment in the disgraceful Goal of *Newgate*, when left destitute of all ordinary means of subsistence, by being deprived both of his *Estate* and *Liberty*.

The *Third*, Intituled N I L U L T R A , is a *Soliloquium*, wherein this *Author* expresses the improbability of an effectual proceeding further, to prevent the *Sins* and *Plagues* increasing, by ought which he can offer to consideration.

Re-printed in the Year, 1666.

MEMORANDUM

For the use of the President

of the United States

January 1, 1875

The first of the year is a day of great importance to the Nation. It is the day when the President of the United States is inaugurated. It is the day when the President of the United States is inaugurated. It is the day when the President of the United States is inaugurated.

The President of the United States is inaugurated on the first of January. It is the day when the President of the United States is inaugurated. It is the day when the President of the United States is inaugurated. It is the day when the President of the United States is inaugurated.

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Very respectfully,
Your obedient servant,
John A. Andrew



A Private

THANK-OBLATION,

Consisting of *Three Hymns*,

Whereby Almighty GOD is magnified
for his *Mercy* vouchsafed in the late *In-
gagement* between the *English* and the
Dutch, in *June* 1665. after Celebration
of the *Publick Thanksgiving* command-
ed by the *King*.

*The first Hymn, is a Preparatioun of the heart to
the Duty intended.*

NOW, what to GOD's Praise belongs,
I will sing in *holy Songs* ;
Who shall from his *Heav'nly Quire*,
With such *strains* my heart inspire,
That (though distant) I and they
Therein joyn together may :
For, his influenced *Grace*
Is not barr'd by *Time* or *Place*.

2.

Let his Rays of *Light Divine*,
In me, and upon me shine ;
Let his *Holy Spirit* shake
Drowsie flesh, till it shall wake ;

A 2

Touch

Touch my lips, unloose my Tongue,
 That his *Praises* may be sung ;
 For, till rouz'd up, from on high,
 Dark, and *dull*, and *dumb* am I.

3.

Humane words, cannot impart
 What GOD speaketh to my heart,
 Nor my faultring *tongue* declare
 All his Operations there ;
 Yet, I am compell'd sometimes,
 In plain *Verse*, and broken *Rimes*,
 Thus, to stammer out such things,
 As to me the *Spirit* brings.

4.

To extol what God hath done,
 Here, I musing am alone ;
 And, do praise him in my heart
 For what none can claim a part :
 But, what to his *praise* belongs
 I'll now sing in *vocal songs* ;
 And, will so his praise declare,
 That, no man shall therein share.

*The second Hymn, being an imperfect Narrative and
 Confession to Gods glory, of what he hath done for us
 in the late Ingagement ; how little we have meri-
 ted the mercies vouchsafed, and how merciful
 GOD hath been to both Nations.*

L ORD, in a *publick Meeting*, I, this day
 Have joyn'd, a *Sacrifice of thanks* to pay ;
 And, being warmed at the *common fire*,
 (By what *external notions* could inspire)

To

To perfect that which is begun,
 (And ought in duty to be done)
 I, now withdraw into my heart,
 To speak to *thee*, who therein art ;
 And learn, how, I may to thy praise,
 So sanctifie my *words* and *wayes*,
 That henceforth, they may more conduce unto
 Thy glory, then they heretofore could do.
 Oh ! let my *Meditations* be
 Made acceptable unto thee.

2.

For *Victory* confer'd, we prais'd thy *Name*;
 We hear, our *foes* have likewise done the same.
 And doubtless, whosoever *lost* or *won*,
 To thee, are praises due for what is done ;
 Yea no less praise for what is *lost*,
 Then that, for which we triumph most ;
 The one our *pride* may elevate,
 The other, *humble us* for that
 Which was mis-acted, or mis-spoke ;
 For, thou, who heed of both hast took,
 So graciously, oh Lord, hast shar'd betwixt
 Both *Nations sweet* with *bitter* intermixt,
 That, no man, this day duly keeps,
 Save he, who therein *sings* and *weeps*.

3.

For all *Transactions*, which concern in gross
 Our *publick*, or our *private gain* or *loss*, (bring,
 (And which unto our knowledge, *fame* doth
 Well-weigh'd) gives cause, no less to *weep* then
 The *good successes* we have had, (sing.
 Abate some fears, to make us glad ;
 The *hopes*, which those *events* do give
 (Of what we willingly believe)

So high our *expectations* rear,
 As if we were above all fear.
 But, when we hear the many *Lamentations*
 For loss of *Limbs, Lives, and belov'd Relations,*
 To *sadness* all our *Joy* it turns,
 And he who much rejoyced, mourns.

4

A *final Conquest* is not yet obtain'd ;
 That, rarely with one *Victory* is gain'd :
 For, they who lose at first, at last may win,
 By mending *faults*, with which they did begin.
 And they who did at first prevail,
 Find, oftentimes, their hopes to fail :
 Because to *trustless* things they trust,
 Or else, employ to feed their Lust,
 That which thy *Majesty* intends
 Should strengthen them to better ends.
 When, therefore most *Victorious* we appear,
 Let us *rejoyce*, but with a *trembling fear* ;
 Lest, when the *rolling wheel* shall turn,
 We who rejoyce, find cause to mourn.

5.

Thou art but little pleas'd (if ought at all)
 To see us triumph, when our foes do fall ;
 Especially, when they (though ours they be)
 Are thy *known enemies*, no more then we.
 To be our GOD, we thee profess ;
 They (to our knowledge) do no less.
 We say, our trust is in thy *Name* ;
 They may as truly, say the same.
 Their sins are many ; we are sure
 (Or may be) that ours are not fewer.
 We have not yet, our *hopes* at full enjoy'd ;
 Nor are their *expectations* quite destroy'd ;

To

To praise thee therefore, we and they,
Are equally oblig'd this day.

6.

VVe say the *Dutch* to us ingrateful be ;
Our Conscience tells us we are so to thee.
They with our *Nation* cruelly have dealt ;
Our inhumanity thy *Saints* have felt.
Their *Avarice* makes them oppress ;
Ill husbandry and *idleness*,
Have made our wayes as grievous prove,
To those who seek for peace in love.
And we, and they, pursue the *course*,
Most likely to make bad things worse.
Then, Lord, which of us justly can expect
That our Contests should have a good effect ?
Or, that the one should have a place
Above the other in thy Grace ?

7.

Had it so pleased thee, thou at first *shock*
Both *Earthen Pitchers* mightst have justly broke ;
But they (as if they had been made of leather)
Are only bruis'd, by being knock'd together :
VWhich, in meer love to us and them,
Thou didst vouchsafe to give us time,
VWith more advisement to take heed,
VWhat, by *Contention*, will succeed ;
Lest both before their *Quarrels* end,
Be broke like *pots*, which none can mend.
Lord, were there but that *Mercy*, and no more,
In that which we pretend to praise thee for,
It merits from *this* and *that Nation*,
An everlasting *Thank-Oblation*.

For

8.

For, in this *Mercy*, unto both extended,
 Are very many *Mercies* comprehended,
 So complicated, one within another,
 And, to thy *Judgments* linked so together,
 That, if we could be brought to learn,
 How, they both *Nations* do concern ;
 To what each *Judgment* doth direct,
 What every *Mercy* might effect ;
 What we should seek, what we should shun,
 And, what ought timely to be done ;
 The wisest men among us could not tell
 Whether those things which us have pleased wel,
 Or, that which grieves us most, shall best
 Thy *Loving-kindness* manifest.

9.

The *Trophies*, which most men delight to raise,
 As testimonies of a *thankful Praise*,
 For what thou daign'st, are but a *medly mirth*,
 Of wholsom *simples* mixt with courtest earth ;
 Or, with such noisom *weeds* as grow
 Upon dunghils here below,
 That to thy nostrils and thine eyes,
 Offensive *fumings* vaporize,
 Which do provoke thine Anger more,
 Than many Errors heretofore :
 And that which for *thine Honour* some pretend,
 Is for their *own praise*, or a baser end ;
 Either to satisfy their *Lust*,
 Or, praise *false gods*, in which they trust.

10.

My GOD, look not severely upon this,
 Or on ought else that hath been done amiss ;

For

For no *Oblation* can from us proceed,
 VWhich will deserve a favourable heed.
 Some of our *Offerings*, now and then,
 May beneficial be to *men*,
 Or, to thy *Saints* on earth extend,
 If we confer them to that end
 For which they seem to be bestown,
 (And in their welfare, seek our own :)
 But, to advantage thee, the precioust thing,
 Which, we to please, or to appease can bring,
 Adds nothing : though thou pleased art,
 With what comes from a faithful heart.

II.

Be mindful still, that we are *flesh* and *blood*,
 Whence nothing can expected be that's good,
 Till by his Cross it shall be mortifi'd,
 Who, to redeem it from corruption, dy'd.
 Remember whereof we are made ;
 That ev'n the best of us are bad ;
 Our seeming sanctified joyes,
 Uncomly actions and rude noise,
 Which make thy best beloved sorry,
 Instead of adding to thy glory.
 Oh ! let hereof, a free unfain'd *confession*,
 (A *burnt Oblation* made by true *contrition*,
 And, hallow'd by *Christs* blood) purge hence,
 All that which gives to thee offence.

12.

The more thou shalt inlarge our *wealth* and *power* ;
 Our selves, let us lay down so much the lower ;
 And, rather use them to unite together
 In love, then in destroying one another.
 He, in the best mode gives thee praise,
 Who ordereth aright his *wayes* ;

B

Who

Who, justifies thee in thy will,
 By thereunto conforming still ;
 And brings to thee a *contrite heart*,
 Ascribing thereto no desert :
 This is, most gracious GOD, a *sacrifice*,
 Which thou didst never (never wilt) despise ;
 And, such a *sacrifice*, I pray
 Make that which I present this day

13.

Unfained thanks my heart returns to thee,
 For that, which thou hast done, *what e're it be*,
Against, or *for us* : hearty thanks we owe
 Both for what thou withholdst, and dost bestow.

Prosperity is no true sign
 Who is a *Favourite* of thine ;
 Nor any one dost thou reject,
 Whom frequently thou dost correct,
 Unless he be more *wilful* far
 Then *frail*, as very many are ;
 And whether thou dost give us *wounds*, or *heal*,
 It will at last conduce unto our weal,
 If we, (but as we may) persevere
 In contributing our endeavor.

14.

Two of thy greatest *Plagues* on us now lie ;
 The *third* is threatned, and seems very nigh :
 Thy other *Judgments* also scatred are (where,
 So thick, through these three Kingdoms ev'ry-
 That, by them, very few or none,
 Have scaped, being seiz'd upon ;
 Or, being pincht, in what relates
 Unto their *Persons* or *Estates* :
 Yet, *sin* doth most men so besot,
 As if thy frowns they feared not ;

And

And, are more zealous others to destroy,
Then, of the means their own peace to enjoy.
A madness, which worse plagues procures,
Than Pestilential *Calentures*.

15.

Arise, O GOD, advance thy *Throne* on high ;
Thy self, let thine *own actings* glorifie.
Thy *Justice* and thy *Mercy* so unite,
That they may honour thee in all mens fight.
Rebuke those who delight in *War*,
And to thy *Saints* injurious are :
Give *Peace* to those who *Peace* affect,
And them from all their foes protect,
That *Righteousness* and *Peace* may hither
Return, and here still reign together.
Thy foes are now become exceeding strong ;
Thy *coming* therefore, Lord, defer not long.
But, *I have done* ; for thou with pow'r
Art coming, and wilt keep thine hour.

16.

Dear GOD, this petty *sacrifice* of mine,
Was took out of a *Treasury* of thine,
And, of mine own, I nought can thereto add,
Except my *heart*, which from thee too, I had :
Kept to thy *self*, now let that be,
And never left again to *me* ;
Or wander thither, where it may
Unto the world be made a prey ;
Or, by the temptings of the Devil,
Be drawn unto the love of evil ;
Then *this* (and *that*, which I have heretofore,
To *praise* thee offer'd) thee shal *praise* much more,
Than many things, *done*, *heard*, and *told*,
In *Temples* deckt with Silk and Gold.

The third Hymn, proceeds to a thankful Illustration of GOD's deserved Praise, by acknowledging his Almightyness ; his observing what hath been openly and secretly done in every part of the World, by both the said Nations, and that no praise is justly due to either of us, but shame rather, for ought performed in the said Ingagement.

MOST Almighty *LORD* of Hoasts,
 High *Protector* of our Coasts,
 Who command'st, as thou dost please,
 Fire and Water, Earth and Seas ;
 Who look'st down from Heav'n, upon
 All that here on Earth is done,
 And survey'st her darkeſt parts,
 Ev'n the Crannies of mens hearts.

2.

Thou beheld'st the *Preparations*
 Of theſe wilful Neighbouring *Nations* ;
 Thou haſt heard what they have ſpoken,
 Heedeſt what ſuch words betoken ;
 Thou haſt ſearch'd out their *Deſigns*,
 With what thereto them inclines,
 And know'st whether of the two
 Is the worſt, if one be ſo.

3.

Thou obſerveſt what was done,
 Not in *Africa* alone,
 Or both *Indies* ; but what was
 Done likewise in ev'ry place :
 Why the *English* and the *Dutch*
 Are divided now ſo much :

What

What is false, with what is true ;
And to which most blame is due.

4.

Thou remembreſt what Relations
Have been long between theſe *Nations*,
What *Professions* to each other
They did make when knit together ;
Yea, what they profeſt to *thee*,
Which now ſeems forgot to be,
As if they were not ſuch *men*,
Or ſuch *Chriſtians* now, as then.

5.

To prevent what is begun,
Much, by thee, was timely done ;
But, their *Avarice* and *Pride*
Them did more and more divide.
To *ſelf-will* they did adhere,
Like men without *wit* or *fear* ;
So thou leftſt them both to do
What they were enclin'd unto.

6.

Then with *Streamers* and with *Flags*,
Fooliſh vaunts and *ſhameleſs brags*,
They weigh'd Anchors from the ſhoar,
Which by ſome was ſeen no more ;
And, with an unchriſtin a rage,
'Gainſt each other did engage ;
Fire and *Water*, in that hour,
Striving which ſhould moſt devour.

7.

Dread of Death, *that man* amazes ;
Noiſe, and ſmoke, and ſudden blazes
This man blinds, and deafneth ſo,
That he knows not *Friend* from *Foe*.

Some are slain by their own *Tools* ;
Wise-men speed as ill as *Fools* :
 Here a *Valiant Souldier* dies,
 There a *Coward* sprawling lies.

8.

Loud the thundring Guns did roar,
Sails, and *Masts*, and *Keels* were tore ;
Ships were either split or fir'd ;
Men by thousands there expir'd ;
 This man sinks, and that man swims ;
 Some escap'd with loss of limbs.
 But to whether best befel,
 Thou alone, O Lord, canst tell.

9.

Horrid *fights*, and *sounds without*,
 Them assaulted round about,
 Which, in some, did thoughts begin,
 That rais'd greater *Frights within* ;
 And, though wounds did grieve them fore,
 That tormented them much more ;
 For their pains none can declare,
 Who in *spirit* wounded are.

10.

This we know that thou art just,
 As is ev'ry thing thou dost :
 Thou art *kind*, and lov'st so well,
 That by *woundings* thou dost *heal*.
 Thou art *wise*, and actest so,
 That we thereby *wise* might grow ;
 And by what was lately done,
 Might *new Mercies* be begun.

11.

Not to *Us*, LORD, for the same,
 Be the praise, but to thy *Name* :

Unto

Unto us, for what was done,
Nought belongs, but *shame* alone.
We were so much terrify'd,
That, we knew not what we did,
Nor yet seem to understand,
What *work* thou hast now in hand.

12.

This *Correction* was in *love*,
Which, if both should so improve
As (if they had grace) they may
By true *penitence* this day,
Our endeavour to be *Friends*,
To thine honour so much tends,
That, it would for both these *Nations*,
Prove the best of their *Oblations*.

13.

Victories do not belong
To an *Arm* of *Flesh*, though strong.
Tis nor *Policy* nor *Force*,
Ships, nor Troops of Men and Horse ;
No, nor *formal thanks and prayers*,
That prevents *Death*, or *Despairs* ;
But it is thy *powerful Arm*,
That secures from *fear* and *harm*.

14.

Therefore *praise*, for all *well done*,
I ascribe to thee alone :
All that men have brought to pass,
Merits nothing but *Disgrace* ;
And the best that we can do,
Will but *Ruine* add thereto,
If we keep our *crooked wayes*,
Or shall grudge at thy due *praise*.

A

A RESOLVE,

Occasioned by somewhat spoken concerning this *Thank-Oblation*, and this Authors other Writings.

I *T* may be, many will these Hymns contemn,
*B*ecause, they do not relish well to them.
 They likewise may Inferiour Gods offend,
 Because in this Oblation, I intend
 No praise to them, but that, praise should be given
 To magnifie alone, my GOD in heaven.
 The first of these, I leave to their own mode,
 In offering up Oblations unto GOD :
 For, if well-pleasing unto him they be,
 They cannot be distasteful unto me ;
 And whatsoever they of me shall say,
 I may be thereby profited some way.
 As for the latter, there is little need
 That I to their deserving should take heed :
 For Prophets, Priests and Poets of their own
 Enough they have, to make their merits known.
 These, to extoll their Patrons, can, and may
 Write more, and speak much more, then I dear say,
 Who, (whatsoe'er advantage thence may flow)
 Can praise no man, for what I do not know.
 These do, as their inspirers them incline,
 And I do, as I am inspir'd by mine.
 Moreover, it becomes not him, who sings
 A Song of praise unto the King of Kings,
 The Attributes of men to intermingle
 With his (as to those works he worketh single)
 That,

*That were to follow their absurd example,
Who worship GOD and Baal within one Temple ;
Or Chronicle the Deeds by HERO'S done,
With Tales of Robin Hood, and Little John :
For these respects, I know men Sober-witted
Will me excuse for what may seem omitted ;
And, as for those men, who so prudent are not,
Whether they me excuse, or no, I care not.*

To my Dearly Beloved Children.

A Bout twenty years now past, though I had then *temporal possessions*, which I might probably have given & bequeathed, I composed and intended for your *Legacy*, *A Soliloquie* and *Prayer*, which I had spread in Writing before GOD on your behalves ; and I believe it shall continue for ever in his view : But, there being but one Coppy thereof, both you and I were deprived of that *Composure*, when the Book, for which I here suffer, was taken out of my Closet. Therefore, being now likely to be so separated from you, how much soever it may concern our temporal or spiritual well-beings, that I may thenceforth perhaps never see you more. I send you this Sacrifice of Praise and Prayer, next following, to be instead of that which is lost ; for it contains in effect somewhat, (as to the Petitionary part) of that which was spread before GOD (as aforesaid) in a larger Scrole. Take it into your serious considerations, and lay it up among your Evidences ; For it will speak to your advantage, when I can speak no more for you ; when other men who can speak for you, will not ; when many perhaps will speak

C

against

against you, and when you shall not be able to speak for your selves.

GOD sanctifie unto you this brief *Memorandum*, and you to his glory, that we may all meet together in him to our everlasting joy. Be obedient to your Mother, the enjoyment of whose Company, will more then recompence the los of mine ; For GOD hath endowed her with so much maternal prudence and love, that by her counsel (if you despise it not) your *Prosperity* may be continued on the Earth until *Christ* comes to gather together his *Elect*. Remember the counsel of your *earthly Father*, that the promise made by your *heavenly Father* to the *Rechabites*, may be enlarged to you and your Posterities ; For, your and their personal obedience to GODs Covenant made with all *Mankind* in *Christ Jesus*, will be required (according to that assisting Grace which he vouchsafeth) toward the accomplishing of what I have prayed for concerning you. The blessing of GOD be with you and Farwell.

Your Affectionate Father,

Newgate Feb. 15.

1662.

GEO : WITHER.

A

A

Sacrifice of Praise & Prayer

Offered unto Almighty G O D, by *George Wither*, for his gracious *Providence*, in providing for *Him*, his *Wife* and *Children*, during his Imprisonment in the disgraceful Goal at *Newgate*, and when left destitute of all ordinary means of subsistence, by being deprived both of his *Estate* and *Liberty*.

L O R D, though my *Prayers* and my *Praises* be
Unworthy to be offer'd up to thee,
Thus (as I am obliged) I essay
To add unto thine *Honour* what I may,
By publishing both with my Tongue and Pen,
Thy *Loving-kindness* to the sons of men;
Especially, in those particulars
Whereby thy kindness unto me appears.

Prais'd be thy *blest Name*; for thou art speedy
In shewing thy compassion to the Needy;
And leav'st not any *Sufferer* in despair,
Who timely seeks thy help by faithful prayer,
In patient waiting during his probation,
For thy appointed hour of Salvation.
Of this, thy never failing *Clemency*,
Few men have had more evidence than I.
Or in all straits, vouchsaf'd more seasonably
A needfull, and a competent supply;

Yea, though my *suffrings* have been great and
 And I in flesh as sensible as any (many,
 Of ev'ry *grievance*, thou hast by their length
 Improved so my patience and my strength,
 That, oft such *grievances*, were not alone
 As tolerable as if they were none :
 But such as also have my joy encreast,
 When I to other men seem'd most oppress'd.
 For, though I have compleated now well near,
 In weal and wo, the three and fiftieth year,
 And six *Confinements*, since I first begun
 That *Work*, which I thought needful to be done ;
 Thou hast preserv'd me so, and me so arm'd
 Against all *Changes*, that none me hath harm'd ;
 Which unto me a *knowledge* doth derive
 Of what thou art, that's more than spec'lative ;
 That what experimentally I speak,
 In other men may more impression make,
 Than when I *Notions* only shall declare,
 That were infus'd into me through the ear.
 And 'tis not thy least *Mercy*, that of late
 Thou dost their seeming *Charity* abate, (me
 Who thought they might thereby have tempted
 To wrong my conscience, and be false to thee,
 By smoothing or adulterating that,
 Which to *Truths* vindication may relate :
 For, when with needful food men bait their hook,
 The heedless hungry Fishes are soon took ;
 And, whether we confide in thee or no,
 Whilst we have Oyl and Meal, 'tis hard to know.
 Nor I, nor mine (though rob'd of all) ought
 What's needful for the belly or the back. (lack
 Thou hast my *Wife* and *Children* cloath'd & fed,
 When I could neither give them *Cloth* nor *Bread* ;
 And

And from the Earth, (when in seed, branch and
I seemed likely to be rooted out ; (root,
My *Withred Sprouts* were then by thee replanted,
Where they enjoy the nourishment they wanted :
So timely, and in such a manner too, (do ;
VVas that vouchsaf'd which thou wert pleas'd to
That for it my *Well-wishers* prais'd thy *Name* ;
And vext thereat my *envious foes* became ;
Especially in that place, where their worst
And last despights were manifested first ;
For there, and in their sight, by whom undone
I seem'd to be, that mercy was begun.

The *Families* from whom I was design'd
To take my being, thou hast now twice joyn'd,
And their two *Surnames*, being joyn'd together,
Denominate my *Grandson*, *HUNT L'VVITHER*,
VWho is in possibility to have
Earth of his own wherein to make his Grave ;
And find a *Livelihood* whilst here he lives,
If he thy Bounty thankfully receives ;
(And no whit further shall be trusted in,
Than that should be, which hath supplied bin
Instead of what I lost) For, Lord, in thee,
(And not in what thou giv'st) our trust should be.

My only *Daughter* when left *portionless*,
And without any likely hopefulness
Of more than thou didst on her Birthday give her ;
Yea, when I was disabled to relieve her,
Thou didst, ev'n in that great necessity,
Espouse into a *Loving Family*,
Enobled by a *Pedigree* or *Stem*,
VWhich hath no blemish to disparage them ;
Or such wants, as may make the reputation
Of *Births* and *Titles* lose their estimation.

Oh ! let thy so uniting them together,
 Make them a mutual blessing to each other ;
 And, by confidring with due thankfulness,
 What thou hast done for me in my distrefs,
 Make both my Children and their whole defcent
 With thy good pleasure, at all times content ;
 That they to others, good example giving,
 By their *well-doing*, joyn'd with *right believing*,
 (And likewise heeding how thou doft proceed
 With fuch as in thy *Fatherhood* confide)
 They never may defpair, though quite bereft
 Of what their *earthly Father* might have left :
 And, from my perfonal experiments,
 Let them, thereof to minde them, take fome hints.

For when I by the world feem'd quite forfaken,
 And ſhe, with *Lands* and *Goods*, from me had taken
 My *Liberty* ; that, what then grieved me
 Might more imbittred, and redoubled be,
 By what my Children fuffred ; when, they had
 No means of comfort, and, thereby grew fad :
 Thou didft for that a Remedy provide,
 By making them a *Bridegroome*, and a *Bride*
 (Whilst I imprifon'd was within that place,
 Which added to my *Poverty*, difgrace)
 To my good liking, and their own content,
 Without ſelf-feeing or difparagement.
 This providential mercy, did appear
 The more, in that, they likewise married were,
 (As I awhile before, prefag'd they ſhould)
 Without fuch *portions*, as I lately could
 Have given them, when thou didft me difable
 Not without caufe. And, tis confiderable
 That, they kept both their Weddings in the fight
 Of thoſe, who them purfu'd with moſt deſpight ;

Ev'n

Ev'n in my *plundered house*, and at that time,
 In which my wife had not to welcom them
 A *dish* or *spoon*, but what a neighbour lent ;
 Or meat, but what by thee was thither sent.
 Yea, thou hast, when the world deni'd us bread,
Me and my *Consort* competently fed,
 (E'er since, the world depriv'd us of our own)
 By them, whose faces are to us unknown ;
 To evidence, that all thy *Saints* are friends,
 To him, who on thy *providence* depends,
 And to the utmost of his power perseveres
 In just and conscientious endeavors :
 Yea, though corruption so in him prevaieth,
 That of his duty many wayes he faileth.
 He, hoping those *Experiments* to some
 May comfortable in like *straits* become :
 Thus, for their sakes, in *words* exprest they be
 For, without *words*, all things are known to thee.

All this consider'd, I obliged am
 To take unto my self deserved shame,
 When therewith I will heed, how oft, by sin,
 To thy commands I have rebellious bin ;
 As also, that exceeding graciousness,
 Which thou to me vouchsafest ne'ertheless :
 And it begets in me a greater fear,
 Then when thy *Chastisements* upon me are ;
 For, in correcting me, thou art more mild
 Then is a loving Father to his Child,
 When he not only *chideth*, but *intreats*,
Kind language mixing also with his *threats* ;
 Whips him, then kisseth ; and sometimes to see
 Him weep, doth shed as many tears as he.

LORD, for those *mercies* graciously afforded,
 (Well meriting, by me to be recorded)

Accept

Accept this petty *Sacrifice of praise*,
 And make us truly thankful all our dayes ;
 (Not only in our *verbal Thank-Oblations*,
 But also, in our *lives and conversations* :)
 For, though we cannot Golden Gifts prefer,
 Yet we may offer *Frankincense* and *Myrrh* ;
 And from him, who hath not a *Lamb* to give,
 A *Dove* thou with acceptance wilt receive.
 Vouchsafe us, in each temporary trial
 A constant progress with true *self-denial* ;
 Let not the *benefits* we have received
 Be underpriz'd, because we were bereaved
 Of those *externals*, which we have enjoyed ,
 For, their enjoyment might have us destroyed ;
 Yea, those whom thou mak'st *poor* thou lov'st as
 As those, whom thou art pleased to *enrich* ; (much
 And, by thy *Grace* we may advantage make,
 Of whatsoever thou dost *Give* or *Take*.

Keep *me* and *mine* from that Prevarication
 Which turns thy *proffred Grace* to *Reprobation*.
 Incline us to desire, and to embrace
 All means of perseverance in thy *Grace*,
 And, never let the *asking*, or the *granting*,
 Of any necessary gift be wanting.
 Make us to shun and hate all things, whereby
 We may offend thy awful *Majesty* ;
 Nor limiting thy *Mercy*, neither flandering
 Thy just *Decrees*, as causes of our wandring :
 For, no man to be wicked is inforc't,
 Or left by thee, untill he leaves thee first ;
 Which all men will confess, when from their eyes
 That scurff is rub'd which yet upon them lies.

So knit us in one *True-love-knot* together,
 By loving thee, and love to one another.

That

That, we in all *Temptations* fast may stand
 And *Sathan*, nor the world dissolve that band ;
 For, where *Love* in the heart keeps residence
 Diff'rence in *Judgment*, gives no more offence
 Then diff'ring faces, although more delight
 We take in those, who *love* and *judge aright*.
 VWhen we offend, Correct us as our *Father*
 VWith all thy *Temporary scourges*, rather
 Then suffer *sins*, by sins to be corrected,
 (VWhich is the greatest Plague can be inflicted)
 And that, we faint not underneath thy *Rod*,
 With *stripes*, mix mercy still, my gracious GOD.

I ask nor *Honors*, *Liberty*, nor *Wealth*,
 Nor *temporary pleasures*, no nor *health*,
 Save, so far only, as thou know'st the use
 Of such things, to thine honor may conduce
 VWith our *eternal safety*, and the Good
 Of those with whom we have a *Brotherhood*.
 And, hereto I will add but this *Request*,
 (VWhich comprehends all that can be exprest)
 For *me* and *mine*. Oh let it, LORD, be plac't,
 Where it may stand, as long as *Time* shall last,
 Within thy sight ; and though, nor I, nor they
 For whom I sue, can merit what I pray,
 Vouchsafe it for his sake, in whom I have
 So much confided, as his *Boone* to crave. (sprung,

Let us Dear GOD, from whom our Children
 And, all their *Off-spring*, whether *old* or *young*,
 Who, from our loins have being, or shall come
 Into this world, until the *day of Doom*,
 By him be so preserved, at whose cost
 Redeem'd we were, that no *soul* may be lost,
 Or be deprived of thy promises
 In passing thorow this *lifes wilderness*,

D

Either

Either by *Adams* fault, or our own guilt :
And then, of other things give what thou wilt :
For, this I value more, then if I had
Thy Grant, we should all *Kings* and *Queens* be
Possessing in this life the largest measure (made,
Of temporary *honors*, *wealth*, and pleasure.
For they are Baubles, in respect of that
My sanctify'd Ambition aimeth at.
They who obtain'd most of them, were but slaves,
VWho dropt with infamy into their Graves ;
And oft less misery to them befalls,
VWho get their bread by cobling under stalls ;
Or, in this world, advanced are no higher
Then raking dirty rags out of the mire.
Thus I in brief have summ'd up my *Request*,
Grant this, and let who pleaseth, take the rest.

LORD, I know none, who ever heretofore
Did in this mode thy Majesty implore ;
And, from what he believes of thee it comes,
That, so to do, thy servant now presumes.
Forgive me if this absolute Petition
Extends beyond the bound of my *Commission* ;
For, nothing I intend, what ere I crave,
Save, what thou art well-pleas'd I should have,
VWhose will I so prefer before mine own
In all things (if to me my heart is known)
That whatsoever may succeed thereon
Now or hereafter, *Let thy will be done*.
My soul thou hast inclined to believe
His Promises, who said, *Ask, and recieve* ;
Help then my *unbelief* : For if the grant
Of this *Petition* shall that fulness want
VWhich is desir'd ; no want of *Love* in thee
Occasions it, but, some defects in me ;

And,

And that *Obstruction* which thereon is cast,
Shall by thy Love removed be at last.

He that in *Faith* and *Love* can to this *Prayer*

Say for himself, *Amen*, shall ne'er dispair ;

For, it implies, he is no stranger to

What *man* may hope for, & what *God* will do.

Newgate Feb. 1661.

An Advertisement.

WHEN that *private Poem* was taken from me,
for which I am now a *Prisoner*, many printed Books, Writings, and Evidences, being my proper Goods, were therewith unlawfully taken away ; among which there was a *Manuscript* in Verse, intituled, *A Legacy to my Children*, consisting (as I remember) of about three or four sheets, wherein that which is prayed for in the preceding *Meditation*, in relation to my *Posterity*, was much enlarged with *Expostulations* and *Petitions* thereto pertinent. The Restoration thereof, I would acknowledge to be a favour, though it ought not in justice to be detained, because it contains nothing offensive to the Civil or Spiritual Government now established : And this *Advertisement* is inserted, in hope, one of those to whose hand it may come, will be a means of restoring unto me both that *Manuscript*, and an *Elegy*, which was also therewith taken from me. I would likewise be thankful to the Restorer.

Geo. Wither.

At my House in the Savoy,

June 1665. was this Advertisement added.



N I L U L T R A .

Being a *Soliloquie*, wherein this *Author* expresseth the improbability of an effectual proceeding further, in his endeavours (to prevent the *Sins* and *Plagues* increasing) by ought offered to consideration.

Pfal. 1. 3.

When the Foundations are destroyed, what can the Righteous do?

I At a *Nonplus* am this day,
 And know not what to think or say,
 Or, what part I am next to play :
 That therefore which I now exprefs,
 Whether the mark I *miss* or *hit*,
 To publick view I will commit,
 And leave to God the giving it,
 In his own time, a good success.

We

2.

We neither love his *Laws* nor *Him* ;
 Those men whose deeds we did condemn,
 We (by our imitating them)

Have justifi'd in all their works.

They, who have seemed *self-deniers*
 In their professing *Truths*, are Liars,
 Like *Lillies* look, but scratch like *Briars* ;
 Talk *Christian-like*, but live like *Turks*.

3.

Some say I dote ; and that 'tis so,
 I almost am perswaded too,
 When I consider what I do :

For, little less than doteth he,
 Who gives them *Bread*, who look for *Chaff* ;
 Cast *Pearls* to Swine, who look for *Draff* ;
 And strives to save them, who do laugh
 When sinking down to Hell they be.

4.

Examples we have had of old,
 And daily we fulfill'd behold,
 What hath been oft of late foretold ;
 Yet more and more besotted grow.
 Nor *Chastisements*, nor *Mercy* shew'd,
 Though oft withdrawn, and oft renew'd ;
 Nor what hath for our sins ensu'd,
 Can make us heed the things we know.

5.

What can by me be *said* or *done*,
 To stop them who still headlong run,
 To meet the mischiefs coming on,
 And which already are in view ?
 Since men will neither see nor hear
 What is apparant ev'ry-where,

Nor have Grace, Courage, Wit or Fear,
 VWho can prevent what may ensue?

6.

How can *good Sequels* be expected,
 VWhere *Truth* and *Reason* are neglected,
 And *gross crimes*, not alone suspected,
 But acted also with shame?

VWhere men, all Prophanations dare,
 In all well-doings *cowards* are ;
 And seem to have nor sence nor care,
 Either of *good*, or *evil Fame*?

7.

VWhen what relates to *Earth* and *Heav'n*,
 Seems of its proper use bereaven,
 (And what for common use was given,
 Made only for th' *abusers* fake)
 VWhat *humane Wit* can save them from
 A sad inevitable *doom*,
 VWho false to other men become,
 And *Pitfalls* for themselves do make?

8.

VWhen first I did converse with men,
 They were exceeding wicked then ;
 But now seem worse by five in ten :
 For, till of late I never heard,
 That such Abominations were,
 So impudently acted here
 VWithin this *Clime*, as now they are
 By probable *Reports*, aver'd.

9.

If *Justice* executed were,
 If we were what we would appear,
 In thought, in deed, in word, sincere ;
Oppressors and *self-seekers* fewer ;

It

It might be hoped that those few,
 VWho to *good principles* are true,
 Might more successfully pursue,
 VWhat would at last, our weal procure.

10.

But whilst we see one *crying sin*
 Brings ev'ry day another in,
 Whence new Corruptions do begin,
 VWhat can the Righteous hope to do ;
 But meekly wait on GOD, (until
 Her measure *wickedness* doth fill)
 Submitting all things to his will,
 And adding their *Amen*, thereto ?

11.

VWhilst we each *mangie humour* claw,
 Turn *Grand Oppressions* into *Law*,
 Stand nor of GOD, or *men* in awe,
 And, *Truths*, by *Violence* confute ;
 VVe bring but fewel to that fire,
 Or breath to blow the *flame* still higher,
 VWherein our hopes will quite expire ;
 And *Prudence* then is justly mute.

12.

For when GOD threatens *Desolations*,
 If men turn due *Humiliations*
 To *Triumphs* and vain *Recreations* ;
 VWhat can be justly then expected ?
 But changing *hopes* into *despairs*,
 More *Breaches*, instead of Repairs,
 And that our formal *thanks* and prayers,
 Should be offensive, and rejected ?

Oft

13.

Oft under *Trust* is hatched *Treason*,
 VVife to be thought, is to want *Reason*,
Sincerity is out of feason ;

Foundations likewise are orethrown :
 To speak the Truth is now a Crime ;
 To look for Justice 'tis no time,
 (To be a Knave, the way to clime)
 And *fin* almost full ripe is grown.

14.

My *witnefs*, therefore, having born,
 (Among men in the hope forlorn)
 I'll all alone, fit down and mourn
 For that which cannot prevented.
 My *Lot*, I'll meekly take with those,
 VVhom GOD fhall unto that expofe,
 VVhich may befall both Friends and Foes,
 And therewith will remain contented.

15.

This now, is all that can be done ;
 That therefore I resolving on,
 VVill let the *world* a while alone,
 And GOD therein to work his will ?
 Ile only take that *Ammunition*,
 VVhich gives no juft caufe of fufpicion,
 And (without seeking their perdition)
 Let filthy men be filthy ftill.

16.

Thus far forth I have trod the *Maze*,
 VVithout offence to any *Caufe*,
 That's juftifi'd by *righteous Laws* ;
 But now no further can proceed :
 For fo *Confufion* here abounds,
 That *Good* and *Evil* it confounds,

And

And whirls us in an endless *Round* ;
 VWhich fruitless makes both *word* and *deed*.

17.

For they who dance upon the brink
 Of *Hell* it self (and fondly think
 They are secure because they wink ;)
 Their open danger cannot see,
 But are so vexed to hear me tell
 Their *Heaven* borders upon *Hell* ;
 That for my wishing of them well,
 They wish but little good to me.

18.

Perhaps too, as the *Round* now goes,
 They who my good intents oppose,
 (And are both mine and their own foes)
 May seek to take my life away :
 If they so do ; when that is done,
 I shall beyond their reach be gone ;
 And he who all deeds looks upon,
 VWill suddenly their spight repay.

19.

Yet I shall make no such *Request*,
 As may not with their *weal* consist :
 I, neither by the *Sword*, or *Pest*,
 Or *Famine*, with aveng'd to be ;
 Or by ought else, which might destroy
 The Life which here they do enjoy,
 (Though they that Mercy mis-employ ;)
 This rather shall my *Prayer* be,

20.

Let GOD confound their *pride*, their *hate*,
 And all their *Plots* annihilate,
 Who shall design to practise that,
 Which may to his dishonour tend.

E

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Let none of those endeavours thrive,
Whereby ungodly men contrive ;
How they another may deprive
Of his just Freedom, *Foe*, or *Friend*.

21.

This *Deprecation* doth not reach
Mens *Persons*, or that *Love* impeach
Which *Christian Verity* doth teach :
For, to avenge themselves of wrong,
That giveth liberty to none ;
But, to do *good* for *evil done*
Required is of every one,
To whom a *Saintship* doth belong.

22.

The *Publick Welfare* I prefer
Before mine own *particular* ;
And this for truth I may aver,
Whoever shall the same deny :
My *Country*, or my *Sovereign Lord*,
Neither by *actions*, or by *word*,
Or by my *Pen*, or by my *Sword*,
To *self-ends* injured have I.

23.

I have not broke my Faith to those
Who did a *Trust* in me repose,
Whether they prov'd my *Friends* or *Foes* ;
But did with Loyalty submit,
To *do*, or *suffer* under them
Who exercise the *Power Supream*,
Which is at the dispose of Him,
Who *gives* and *takes*, as he sees fit.

24.

I never did for Love or Hate,
Act, or design to innovate

The

The Government of *Church* or *State*,
 But did my duties in my place ;
 And when I fear'd that for our sin
 An *Anarchy* was creeping in,
 Endeavor'd, when it did begin,
 How to preserve the *Common-Peace*.

25.

When *Civil Pow'rs* were so divided,
 That then both Fools and Wise men sided
 As *Interest* or *Conscience* guided,
 I fought not to inlarge the rent ;
 But, being called *Aid* to bring,
 To, (and by) them, whose counselling
 Had been Authoriz'd by the *King*,
 I, to perform my duty, went.

26.

Retir'd from *Court* and *City* then,
 I liv'd among *plain Countrymen*,
 Employing otherwhile the *Pen*,
 My *private Musings* to record ;
 Which, I had more desire to do,
 Then that which I was call'd unto,
 Till I was importuned so,
 That I at last, put on my *Sword*.

27.

To do my best, forth arm'd I came,
 (My *Conscience* warranting the same)
 And porpos'd nothing worthy blame,
 By unjust *violence*, or *guile*.
 For, in sincerity I thought,
 A course we follow'd as we ought,
 Whereby *means* might to pass be brought,
 Divided Friends to reconcile.

28.

But so *divisions* them inrag'd,
 Who were in that Contest engag'd,
 And, such ill *consequents* prefag'd,
 That, I my *Troop* did soon disband ;
 And, hopeless I should ought assay
 Successful in a *martial way*,
 My *Sword*, and *Arms* quite flung away,
 And took my *Pen* again in hand.

29.

Such new *Adventures* this began,
 That, I appeared to be then
 Betwixt the *Fire* and *Frying-pan* :
 For, such proceedings I espy'd ;
 That, they who with the best intent
 Pursu'd the way in which they went
 (And ill to neither party meant)
 Found least respect on either side.

30.

To see what was done *well* or *ill*,
 I had just cause, against my will,
 To be there, an ey-witness still,
 Where *grand affairs* transacted were.
 As well the *Person* as the *Name*
 I knew of most men, who by fame
 Were said to merit praise or blame,
 And who did best or worst appear.

31.

Self-love, base *Avarice*, and *Pride*,
 I saw among themselves divide
 The *publick Rights*, on either side ;
 Their Foes befriending out of season ;
 Well-meaning Innocents destroying,
 Their pow'r to favour Guilt employing,

And

And often to a self-destroying,
Against their Friends committing *Treason*.

32.

I saw both *GOD* and *Man* offended,
Much finding fault, but little mended ;
Good Life and *Piety* pretended ;
But few whose *words* and *works* were one :
They who most quarrell'd with each other,
In evil so agreed together,
That to repose a trust in either,
I found but little cause, or none.

33.

The worse men were, they seem'd the better
To serve their ends, and much the fitter
To be enriched and made greater.
Him who did most indulge their sin ;
Or, to inflame their lust brought fewel ;
Or, were unto their foes most cruel,
They kept about them as a Jewel ;
And, such, their chief esteem did win.

34.

Such as had neither *Grace* nor *Wit*,
Such as *Job* judged men unfit
Among his *Shepherds Dogs* to fit ;
Ev'n such as were, the other day,
More worthy of contempt than those
Who liv'd by picking Hips and Sloes,
(With such food as on Hedges grows)
Vere honour'd ; yea few more than they.

35.

These having scratcht up wealth and power,
In *Court* and *City*, *Town* and *Tower*,
Did act as if our fatal hour
Vere hither making an advance :

The mean-while men, *here*, and abroad,
 At *hazard* plaid, in such a mode,
 (At *Hide*, at *Even*, and at *Odd*)

As if all things were rul'd by *chance*.

36.

Thereby my hazards greater were
 Than those which I had cause to fear,
 When *War* most dreadfull did appear :

For, at what I before had done,
One party only took offence ;
 But, I have anger'd ever since
All parties, who have lost the fence
 Of what they seem to carry on.

37.

This made me dip my *Pen* in Gall,
 Impartially reprov'ing all,
 Without regard what might befall
 To me, whilst just things I intended :
 For, alwayes I regarded so
 Their Honour, and their Profit too,
 With whom my *Muses* had to do,
 That none have cause to be offended.

38.

It nev'rtheless, on me so brought
 Their *hate*, whose *welfare* I had fought,
 That of mine own they left me nought,
 Which might my likely want supply :
 No place whereon to rest my head,
 No certainty of daily bread,
 But in my old age to be fed
 And cloathed by pure Charity.

39.

In which strait GOD provided so,
 That I yet live his work to do,

Well

Well pleased with my portion too ;
 Yea, more than when it larger seem'd :
 For, what's bereaved was but *Lumber*,
 Which did with many cares becumber,
 And, is not put into the number
 Of things which merit best esteem.

40.

I therefore, whatsoev'r befel,
 To High and Low did plainly tell,
 (Whether they took it ill or well)
 Such things as I thought needful were ;
 And oft expressed with my Pen,
 What might minde me and other men,
 More heed to take, both *how*, and *when*,
 Unto our selves we *Traytors* are.

41.

And *time to come*, when I am dead,
 Shall find there will be still much need
 To tolerate one in my stead,
 That may pursue what I begun.
 VVhen God so pleaseth, let him come
 To do him service in my room ;
 And, let the Work he calls me from,
 Thrive better than it yet hath done.

42.

My time is almost wholly past ;
 And, thinking this may be the last,
 For a *Nil Ultra* here 'tis plac't,
 As having no more now to say :
 But if my life God longer spare,
 And shall my heart anew prepare,
 His pleasure further to declare,
 I'll take this *Boulder-stone* away.

I fute

43.

I fute it thus unto these times,
 In that with which most fancies chimes,
 Expressing that in *gingling Rimes*,
 Which I suppose to be in season ;
 Else little heed they give thereto ;
 Or, if plain Truths observe they do,
 Good meanings are mistaken so,
 That safe it is not to speak *Reason*.

44.

Things may result sometimes perchance,
 Ev'n from a trifling circumstance,
 Which will be helpful to advance
 Th' effecting of a *Grand Design*.
 Once e're *Elisha* would begin
 To speak, a *Fidler* was call'd in ;
 Of use, that seem'd then to have been
 For his *Work* ; so may this for mine.

Man proposeth, but GOD disposeth,
 and his will be done.

God save the King.

Here

Here followeth a brief Defence in Answer to private Objections, lately made against some passages in this Author's Writings, heretofore published.

I Am informed by good Friends, that among those *Expressions* which I thought pertinent to this *Generation*, I have here & there intermingled that which is distastful to many, who are not therein of my judgment, and that I have thereby lost their good esteem. This I find experimentally so true, that not a few have neglected me, more to my grief in relation to them, and for their sakes than for mine own, who am not ignorant how I might both have prevented, and may yet repair that loss hereafter. Nevertheless, whatsoever I am, or may be thereby exposed unto, my resolution is, neither to desert those *Principles* whereto I conscientiously adhered, until I am convinced of error; nor to deceive any man, by seeming that which I am not: For, I so abhor to comply for meer outward respects with any *Person* or *Society*, in things which I cannot yet believe are agreeable to God's *revealed Will*, and *Christian prudence*; and so far also from recanting what I have conscientiously professed, though to my personal disadvantage, tho I lose all my seeming friends yet left, (who have not *Love* enough to be peaceably-minded toward their Brethren, who are conformable, according to their understanding, to the whole Will of God revealed in his Word) that, as I will neither *obstinately resist* or *wilfully neglect* the means

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of better information, so I will not recede from the *Christian Liberty* due to me, and all other men.

Many suppose there is no *salvation*, save in that *particular Church* only, whereof they are *members*: But I do believe (as to me it seems implied in *Psal.* 87.) that the *City of GOD* extends it self into every part of the World, even into *Egypt*, *Philistia*, *Tyre*, *Ethiopia*, yea and into *Babylon* also; and, that under every outward *Form* and *Dispensation* whatsoever, God hath an *Elect People*, who are Citizens of *Sion*, though their *particular Churches*, which are as it were *distinct Wards* of that *spiritual Corporation*, may have many blemishes, ignorances, errors, and defilements for the present. *In many things we err all.* They who know most, *know but in part*; yea, the *Apostles*, long time after they were chosen by our *Saviour*, judged not aright of his *Kingdom*, nor were free from being ambitious of a *Prelatical Preheminency*, but subject to many misapprehensions; and some of them seduced for a while, by an *Antichristian Persecuting spirit*; as many persons in *Congregational & National Churches* have ever since been, and zealous without knowledge, in Practices and Principles tending to that *Babylonish Confusion*, which will universally come to an end ere long, though it hath lately begun to be re-inforced. True *Faith* cannot be evidenced without *good works*; which being imperfect in the best of men, we have no such certain *mark* whereby unfeigned *Disciples* may be known, as by their being loving to each other, and charitably affected toward all men; yea, although they are our personal enemies: and this *mark* of distinction Christ himself hath left us.

Upon

Upon these and such like considerations, I have been as wary as possibly I could, so to use my *Christian Liberty* at all times, and in all places, that I might not offend a weak Believer: And, we have so many among us who dissent from each other, that it makes the performance of that duty very difficultly inoffensive; and hath put me to more trouble in the flesh, and occasioned more outward inconveniences, by infringing my just *private liberty*, than many of those sufferings put together, which are very grievous to other men. I dare not, and do openly profess (tho some think it needless) my belief and judgment, as oft as I see just occasion given: yet do I not voluntarily separate myself from any *Persons* or *Congregations*, who are not apparantly and maliciously wicked in their lives or doctrines: but separate from their damnable errors and sins only, as much as I may; yea, my Conscience makes me afraid, I may justly offend by not complying in some things *Indifferent*, Civil or Divine, which are not repugnant to God's revealed Word, though not thereby commanded.

Where I know not any weak brother to be then present, whom I may thereby offend, (and when I am thereto inclined for no carnal respects) I can communicate with any, professing belief in *Christ Jesus*, either in *Humiliations*, *Thanksgivings*, *Breaking of Bread* in commemoration of our Saviours Passion, or in *Prayer*; where nothiug is so idolatrously or superstitiously enjoined or practised, that it derogates from the honour of God, or is contrary to the Canon of his *Word*, or may in my understanding seem destructive to true *Piety* or *Morality*: For all other such deficiencies or super-

fluties, as we may suppose to be in the outward worship of God, do but exercise *love, humility, or meekness*; and I look upon them where such be, as I do upon mine own failings or performances. Whatsoever, where I come, which I find to be so done or spoken, that I may absolutely conform thereunto, without offence to God or mine own Conscience, I therein joyn; and when ought is acted or said, whereto I cannot fully assent, I lift up my heart in secret prayer to God, beseeching him to vouchsafe pardon to me, and them, for what is ignorantly offended in; and to rectifie both mine and their erroneous understandings, who are then present: which practice of mine, if not worthy to be exemplar, I hope deserves, at least, a charitable censure.

Most of the quarrellings amongst *Christian Professours*, are about matters of less moment then tithing *mint*, and *annise*, and occasion the neglect of weightier matters, as it will appear, if well heeded; as also, that most of our Contests spring from *self-love*, though pretended for *God*; and tend more to satisfie the ambition and covetousness of men, then to advance his honour or true piety. For it is evident, that a *superintendency* over divine Rites, and the Worship of God, is unduly assumed by many, surreptitiously obtained, and magisterially usurped by some who had no lawful call thereunto; yea, & viciously exercised (in my judgment) by all those who endeavour to compel men (otherwise then by loving compellations) either to the omission, or to the use of this, or that *Discipline* or *Form of Prayer*, against their Consciences. They who think no *Oblation's* accepted
of

of God, but those *set Forms*, or extemporary Devotions which they affect, are equally guilty of a superstitious error: For, both the one and the other, may be compleat or defective, warrantably or unwarrantably exhibited, according as they are performed. *Extempory Prayers* are *set forms* to all who hear them, except to the *Speakers* only; and perhaps also, to some of their knowledges, who speak them, the greatest part of those Prayers are *set forms*, and otherwhiles, in that regard the more acceptable: For, that *form* which the *Spirit* of God hath at any time dictated, never leaves it to be less effectual then it was at first, if it shall at any other time be offered up on the like occasion by those, who with the same devotion, and a true sense of what is wanting, shall faithfully pray for it in the same words.

Some have affirmed in my hearing, that by declaring my private judgement touching matters controverted, I exposed my self to more sufferings, then were necessarily adventured: yet I do not so beleive: For all that I have publickly affirmed in subjects of that nature, whereupon troubles ensued, was by me intended for *Gods Glory* and the common good, (though turned to my personal detriment in appearance) and they have hitherto brought upon me no mischief, which God hath not converted to my spiritual advantage; whereas, many of those things, which my Censurers practise and profess, have occasioned uncharitable separations, without any benefit to themselves or others; yea disturbed their own and the publick tranquillity, to the daily enlarging of breaches, and to the hazzard of an universal

fal irreconcilable *Discord*; if the probable *evil consequents*, be not timely prevented, by an amicable declaring what we are perswaded in our own heart, as we find just occasion; and by leaving other men to the same Liberty, until they shall be as conscientiously inclined to believe otherwise: and then perhaps many will suspect their own discretion as much as now they do mine; and make it to themselves questionable, who required their former *actings*, or *sufferings*, at their hands. Let this be considered by all those *Censurers* of my open-heartedness, to whom this shall come; and let my friends be many or few, as God pleaseth; for my trust is in him onely; his honour is my chief aim; from him I cannot conceal what I believe; and from men (as touching things relating to his Service, and the peace of his Church) I will not; nor dissemble my belief: as it should more appear, if it were alwayes, as free for me to publish my thoughts, as I am to write them, at this present.

It is for such respects, questioned by some, *What I am as to Religion*; and of what *Society* I profess my self to be? whereto I answer, that I profess my self a *Catholick Christian*; mistake me not; I do not mean a *Roman Catholick*, which are terms contradictory to themselves, being so united; because, the addition of, *Roman* to *Catholick*, destroyes that *denomination*. I am a member of that *Church* which is *Universal*, and of every *particular Church* in those places where I reside, so far forth onely (and no further) as it is a member of the *Church-Catholick*, professing and practising in purity, the *Faith*, *Doctrine* and
Disci-

Discipline thereof. I am not of *Pauls*, or *Apollo's*, or *Cephas*, or any *society*, but as they are of *Christ Jesus*, whom I desire to know (as *Paul* said he did) not only as he was in the flesh, but as he is spiritually to be known also; and to avoid that dividing into *parties*, which from the *Apostles* time, until this day, hath tended more to the nourishing of *Discord*, and confirming of *Errors*, than to edification in *Piety* and *good life*.

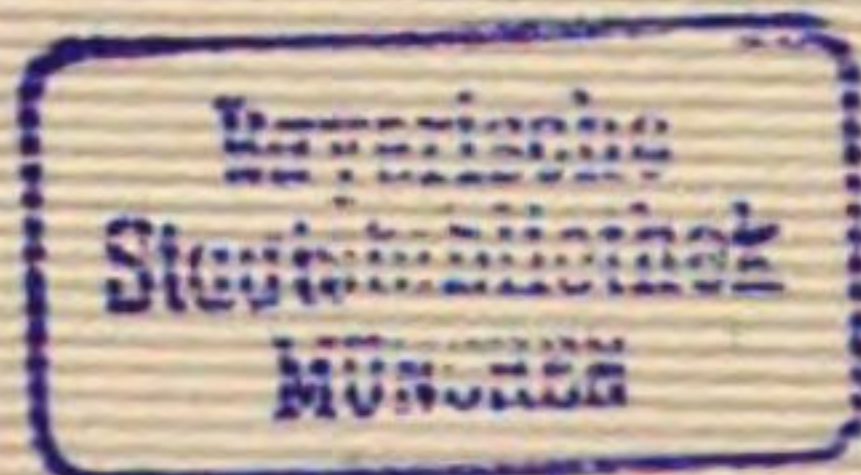
I separate from no *Church*, adhering to the foundations of Christianity, not wilfully professing and practising what may be destructive thereto, though there be some defects or corruptions therein. I joyn not in doing or approving what is not approvable in my understanding, yet am as far from a *disaffectionate separation* on my part, as from separating my self from my self, or a limb from my body, though painful & loathsome unto me, by a wound or some disease: For I shall cherish it until it so corrupts and gangrenes, that it may destroy my whole body; and then I shall willingly be rid of it. In like manner, waiting in *love* upon God's good pleasure toward me and every weak member of *Christ's mystical Body*, I will endeavour to preserve my self and them in unity, and leave the anathematizing or judging others to him only, whose members they are, or pretend to be.

The Title of a *Catholick Christian* aforementioned, I affect not out of singularity, but admit of it by way of distinction only, to answer their questionings, who ask of *what Religion*, or of *what Church* I am: And I profess an absolute adherence to the *Catholick Church* only, because that onely is infallible, and the *Sanctuary* of God upon earth; wherein his *Mysteries* are preserved in purity; and wherein I may have assurance of salvation by continuing therein. I wave the confining my belief or practice to any one *National* or *Congregational Society* of *Christians*, not out of a factious inclination, or petulant disesteem of any: But having a desire to be instrumental in uniting men dissenting in judgment both unto God, and unto each other in *love*, I conceive that endeavour would be suspected of partiality, & not so effectually prosecuted, if I made my self a party with any other Fraternity more than with another: some of whom *strain at a Gnat, and swallow a Camel*; or so presume of their infallibility,
that

that they exclude all as Reprobates, who dissent from them in *Doctrine* or *Discipline*; having also more affection for those who are zealous in the *Opinions* and *Formalities* which they approve, (though held in unrighteousness for carnal ends) than they have for them who are conscientious Professors of the Truth in Godliness and Sincerity, according to their measure of faith and understanding, if they dissent from them but in a *Crotchet*. For these and such like respects, I suffer not my self to be bound up with any *Congregation*, (as aforesaid) but so far as the *Christian Liberty*, and the exercise of *Charity* toward all men may be preserved: as also the *Peace* and *Credit* of all Societies professing Jesus Christ, so far forth as it ought to be; for though he may have somewhat to alledge against them, (as he had against the seven Churches in *Asia*, to whom he wrote by St. *John*) they are all in some degree *Nurses* of *Piety* and *good manners*: And many thousands have had, and have in them, *initiations* into that which is best approvable. Our *National Church* was my first *Nurse*, and I confess with thankfulness, I from thence first drew nourishments, strengthening me towards eternal life; that I had there also *Dry-Nurses*, some of which fed me wholsomly, and some to the endangering my being poisoned or starved. But I have but one *Spiritual Mother*, which is the *Catholick Church* afore-mentioned.

There are other *Objections* whispered; some against my late published *Meditations* upon the *Lords Prayer*; some against my Tract, entituled, *The Persecution of the Tongue among Brethren*, a Manuscript not yet published; and some others, which I shall by God's assistance, vindicate as soon as I have leisure, from misapprehensions; and make it evident, that there are many who have heretofore complained of severity in those by whom they were persecuted for their Consciences, who would quickly (had they power answerable to their will) improve it into that *Persecution*, which is the *Mark of the BEAST* in the forehead, or in the hand. But, having for just cause, added this here, I will conclude for the present, heartily beseeching GOD, that his *Peace* may be established and continued among his *Saints* for ever.

F I N I S.



Spenser Society.

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|--|--|
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London, W.C.)
Lingard, J. R., 12, Booth street, Piccadilly, Manchester
Lingard, R. B. M., 12, Booth street, Piccadilly, Manchester
Lockwood and Co., 7, Stationers' hall court, London, E.C.

MCCOWAN, David, 7, Lynedoch crescent, Glasgow
Mackenzie, John Whitefoord, 16, Royal circus, Edinburgh
Maclure, John William, Cross street, Manchester
Manchester Free Library, Campfield
Marsden, Rev. Canon, B.D., F.R.S.L., Great Oakley, near Harwich, Essex
Milne-Redhead, R., Springfield, Seedley, Pendleton, Manchester
Moody, John, 353, Bath street, Glasgow.
Mounsey, R. N., 3, Castle street, Carlisle
Muntz, George H. M., Grosvenor road, Handsworth, Birmingham

NAPIER, George W., 19, Chapel walks, Manchester
Neill, Robert, Northumberland street, Higher Broughton, Manchester
Newcastle-upon-Tyne Literary and Philosophical Society (per Mr. Lyall, librarian)
New York, Clinton Hall Library at (per Sampson Low, Son and Marston, 188, Fleet street, London, E.C.)
New York Mercantile Library (per Mr. E. G. Allen)
Nicholl, George W., The Ham, Cowbridge, Glamorganshire
Nichols, George W., Augusta house, Rotherhithe, London, S.E.
Nichols, S. A., Hope cottage, Darwen

OAKEY, John, jun., Westminster Bridge road, London, S.E.
Owens College Library, Oxford street, Manchester
Oxford Union Society (per Mr. Thomas Harris, steward)

PAINE, Cornelius, 9, Lewes crescent, Kemp Town, Brighton
Palin, Captain, Police office, Manchester
Panton, G. A., 25, North bridge, Edinburgh
Pattinson, Thomas, Moss grange, Whalley Range, Manchester
Peace, Maskell W., Green hill, Wigan
Peel, George, Soho foundry, Manchester
Portico Library, Mosley street, Manchester

Priaulx, O. de Beauvoir, 8, Cavendish square,
London, W.

QUARITCH, Bernard, 15, Piccadilly, Lon-
don, W.

REDFERN, Rev. R. S., M.A., Acton vicarage,
Nantwich

Reform Club, London (per Messrs. Ridgway,
Piccadilly)

Reynolds, Rev. G. W., St. Mark's rectory, Chee-
tham Hill, Manchester

Riggall, Edward, 141, Queen's road, Bayswater, W.

Robinson, Samuel, Black Brook cottage, Wilmslow

Russell, Thomas, 14, India street, Glasgow

Rylands, Fred., Noel road, Edgbaston, Birming-
ham

SCHOFIELD, Thomas, Thornfield, Old Traf-
ford, Manchester

Sewell, John C., 27, Brown street, Manchester

Simms, Charles E., King street, Manchester

Simpson, Joseph, Millington Hope, Higher
Crumpsall, Manchester

Slingsuff, C. B., Baltimore (per Mr. B. F. Stevens,
London)

Smith, Alexander, 69, St. George's place, Glasgow

Smith, Charles, Faversham, Kent

Sotheran, Henry, 136, Strand, London, W.C.

Steinthal, H. M., The Hollies, Fallowfield

Stevens, B. F., 4, Trafalgar square, London, W.C.

Stewart, A. B., 5, Buchanan street, Glasgow

Sullivan, Right Hon. Edward, 32, Fitzwilliam
place, Dublin

Suthers, Charles, Riversvale, Ashton-under-Lyne

Swindells, George H., Oak villa, Heaton Chapel,
near Stockport

TAYLOR, Edward, Sunny bank, Rochdale

Taylor, Thomas F., Bôderw, St. Asaph,
North Wales

Thompson, Joseph, Pin mill, Ardwick, Manchester

Thorpe, Rev. J. F., Herne hill vicarage, Faver-
sham, Kent

Tonks, Edmund, B.C.L. Oxon., Packwood grange,
Knowle, Warwickshire

Turner, Robert S., 1, Park square, Regent's park,
London, N.W.

VEITCH, George Seton, 2, Oswald road, Edin-
burgh

Vernon, George V., Osborne terrace, Stretford
road, Manchester

Vienna, Imperial Library at (per Asher and Co.,
13, Bedford street, Covent Garden, London,
W.C.)

WASHINGTON, U.S., Library of Congress at
(per Mr. E. G. Allen)

Watson, Robert S., 101, Pilgrim street, Newcastle-
on-Tyne

Weston, George, 9, Gray's Inn square, London,
W.C.

Whitaker, W. Wilkinson, Cornbrook house, Man-
chester

Wilbraham, Henry, Chancery office, Manchester

Williams and Norgate, 14, Henrietta street, Cov-
ent Garden, London, W.C.

Wood, Richard, Whalley Range, Manchester

Wood, Richard Henry, F.S.A., Penhros house,
Rugby

Wylie, Charles, 3, Earl's terrace, Kensington,
London, W.

YOUNG, Alexander, 9, Lynedock place,
Glasgow

Spenser Society.

LIST OF PUBLICATIONS.

For the First Year 1867-8.

- Issue*
1. The Proverbs and Epigrams of John Heywood. Reprinted from the Original Edition of 1562.
2. The Works of John Taylor the Water Poet. Reprinted from the Folio Edition of 1630. *Part I.*

For the Second Year 1868-9.

3. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part II.*
4. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part III. (Completing the volume.)*
5. Zepheria. Reprinted from the Original Edition of 1594.

For the Third Year 1869-70.

6. The 'EKATOMHAI of Passionate Centurie of Love, by Thomas Watson. Reprinted from the Original Edition of (circa) 1581.
7. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *First Collection.*

For the Fourth Year 1870-1.

8. A Handefull of Pleasant Delites, by Clement Robinson, and divers others. Reprinted from the Original Edition of 1584.
9. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part I.*
10. Juvenilia: Poems by George Wither. *Part II.*

For the Fifth Year 1871-2.

11. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part III.*
12. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *First Collection.*

For the Sixth Year 1872-3.

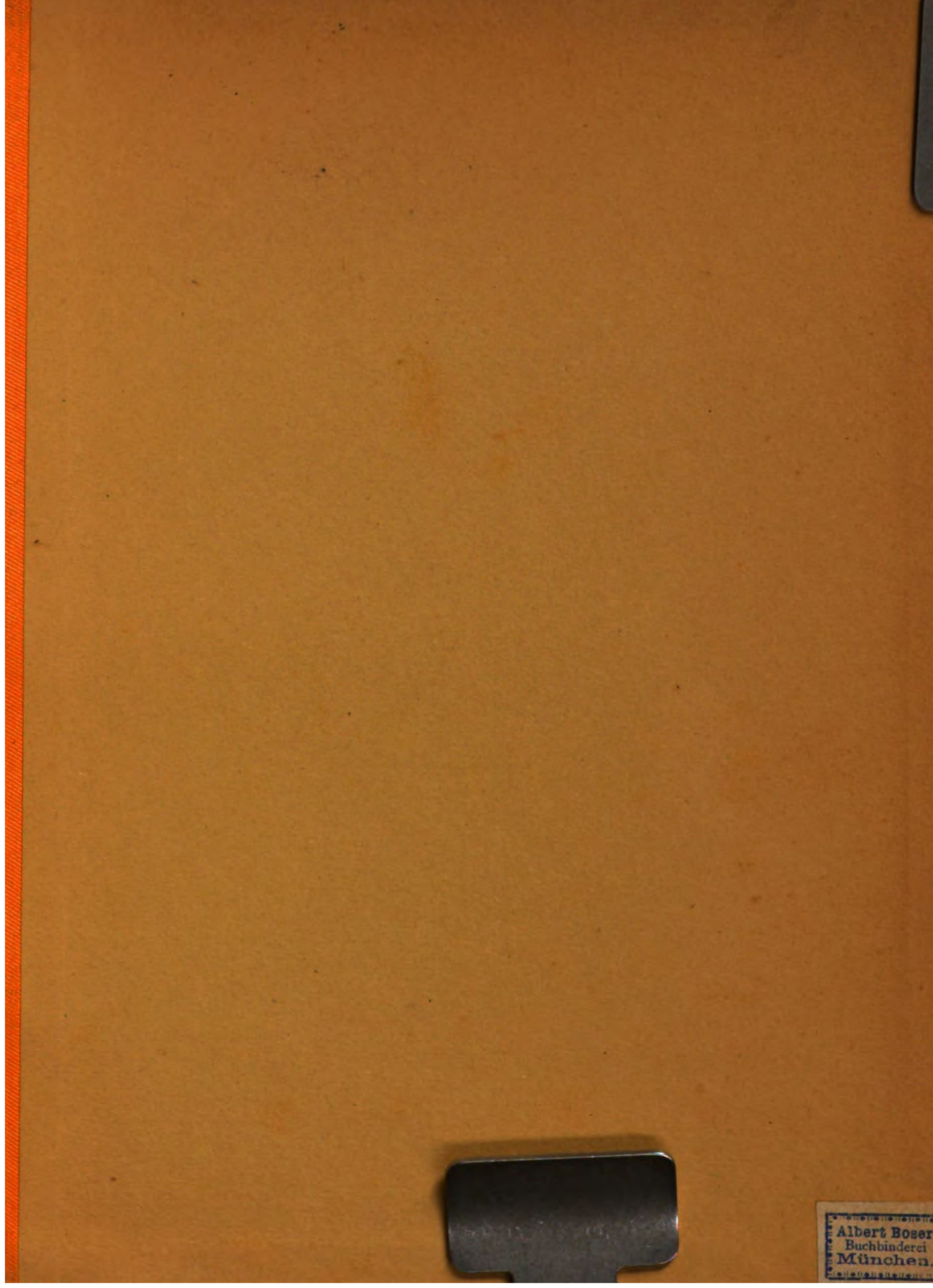
13. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Second Collection.*
14. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *Second Collection.*

For the Seventh Year 1873-4.

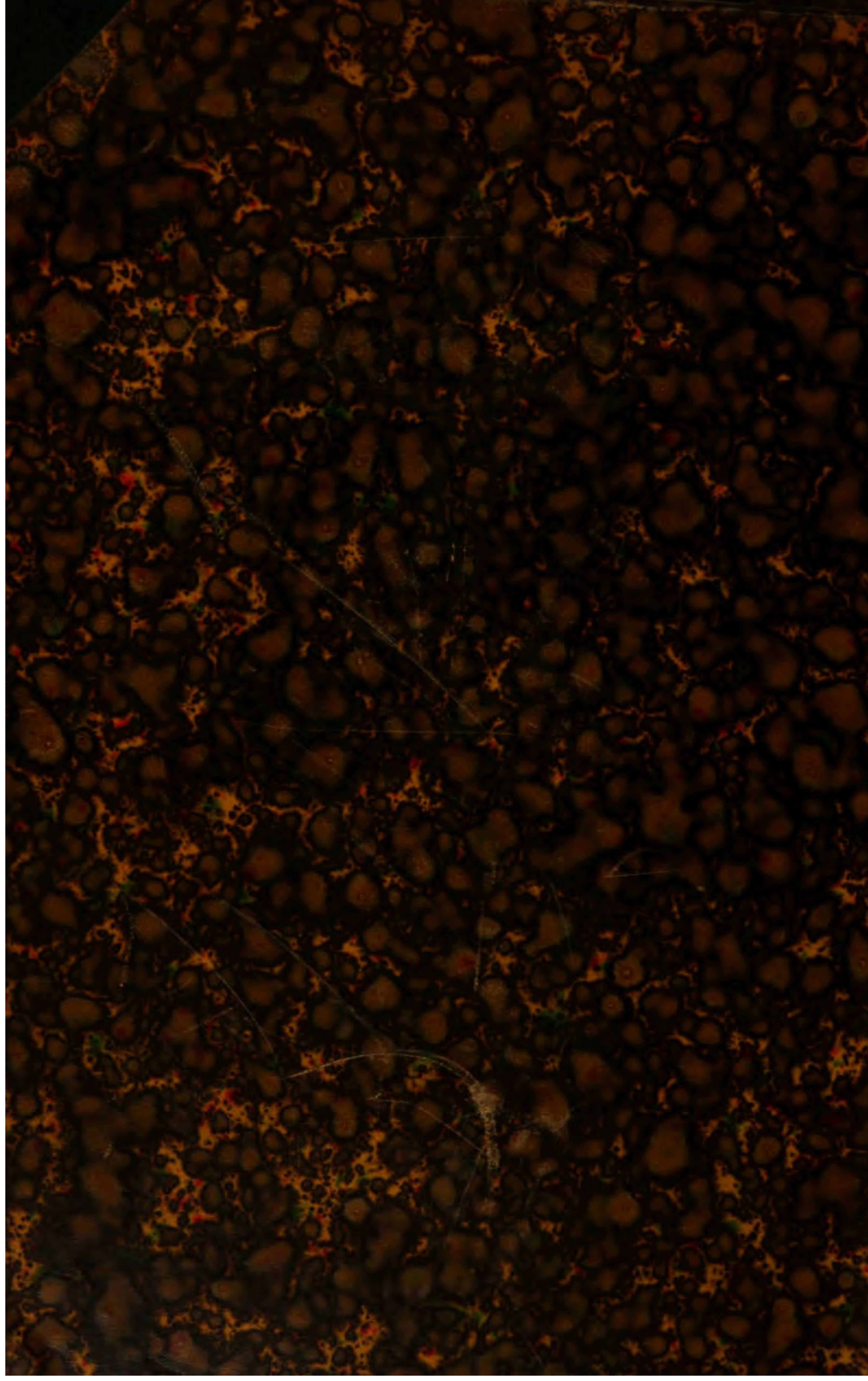
15. Flowvers of Epigrammes, ovt of sundrie authours selected, as well auncient as late writers. By Timothe Kendall. Reprinted from the Original Edition of 1577.
16. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Third Collection.*

For the Eighth Year, 1874-5.

17. Belvédère; or, The Garden of the Muses. By John Bodenham. Reprinted from the Original Edition of 1600.
18. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Fourth Collection.*



Albert Boser
Buchbinderei
München.



Wither, George

Miscellaneous works of George Wither

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[Manchester] (1875)

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